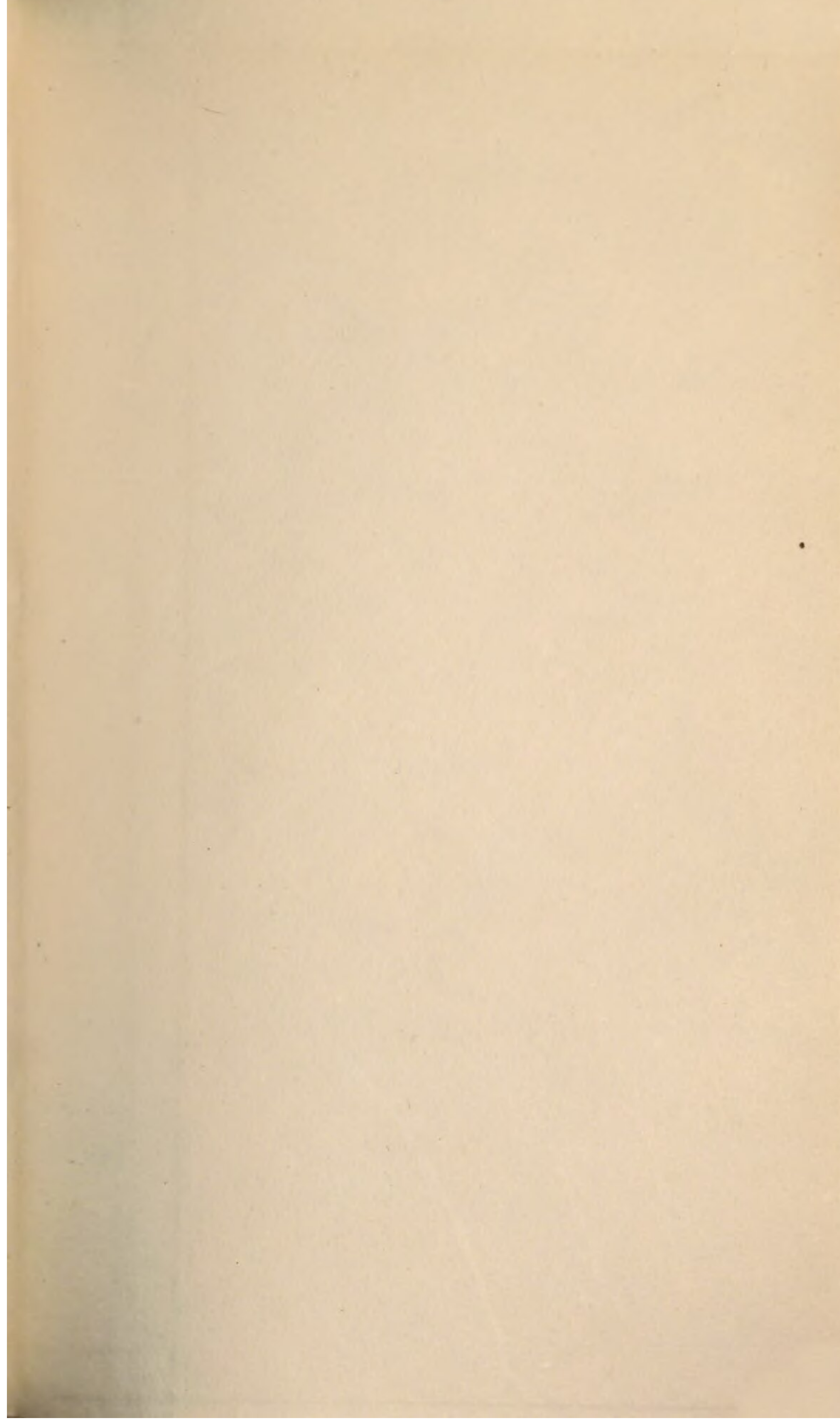


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FRONTISPIECE.

Plate I.



Engraved by W.M. Baker, for D. Irving's Roman Antiquities.

CAMILLUS.

Ant. 212 ½

‘AN EPITOME
OF
ROMAN ANTIQUITIES:

Or, an Account of
THE CIVIL GOVERNMENT, JUDICIAL PROCEEDINGS,
RELIGION, GAMES,
MILITARY AND NAVAL AFFAIRS,
DRESS, ENTERTAINMENTS, MARRIAGES, FUNERALS,
MONEY, WEIGHTS, MEASURES, &c. &c.

OF
THE ROMANS.

TO WHICH IS PREFIXED,
AN ABRIDGMENT OF ROMAN HISTORY,

By C. IRVING, LL. D. & F.S.A.
HOLYROOD-HOUSE ACADEMY, SOUTHAMPTON.

Tu regere imperio populos Romane mementor;
Hæ tibi artes; pacisque imponere morem
Parcere subjectis, et debellare superbos. VIRG.

LONDON:

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AN EPILOGUE
OF
ROMAN ANTIQUITIES

OF THE
THE CIVIL AND MILITARY JUDICIAL PROCEEDINGS
RELATION TO THE
MILITARY AND NAVAL AFFAIRS
OF THE ROMAN EMPIRE
AND THE
ROMAN EMPIRE



BY C. TRIVIN, LL.D. & F.R.S.

OF THE ROYAL ACADEMY OF SCIENCES

BOOK II.

In regard to the Roman Empire
the first part of the work
is devoted to the history of the
Roman Empire

LONDON:
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EPITOME
OF
ROMAN ANTIQUITIES.

INTRODUCTION.

1. THE Romans were a warlike nation, descended from a colony of Albans, who, about 753 years before Christ, built a city in Latium, a territory of Italy, and called it Rome, after Romulus, their leader.

2. Romulus being a very brave and politic prince, was unanimously chosen their king; and was succeeded in the sovereignty by six others, viz. Numa Pompilius, Tullus Hostilius, Ancus Martius, Tarquinius Priscus, Servius Tullius, and Tarquinius Superbus.

3. The last of these was expelled for his tyranny; and the regal government was abolished after it had continued 245 years. The territories of Rome were, at this time, about forty miles long and thirty broad.

4. A short time after the expulsion of the Tarquins, the Romans formed themselves into a com-

monwealth, under the authority of two annual magistrates, called consuls, and six inferior magistrates, who were also elected annually.

5. With the acquisition of liberty, they became more sensible of their consequence; and acquired a spirit of independence that enabled them to repel the powerful enemies which the exiled family excited against them. During these contests, they displayed instances of extraordinary bravery and virtue. They who most distinguished themselves were Cœles, Mutius, and Clœlia.

6. When the Romans were beaten back in a sally, and pursued to the very bridge, Cœles, with the assistance of only two others, opposed the whole army of the enemy, till his companions had broken down the bridge behind him. When he found the communication thus cut off, though severely wounded in the leg, he plunged, with his arms, into the torrent of the Tiber, and swam over to the other side, where he was received with just applause.

7. Mutius was a youth of undaunted courage, who resolved to rid his country of its most inveterate enemy, Porsenna, king of Etruria, who was at that time besieging Rome. With this intent, he entered the enemy's camp in disguise; and having stabbed the king's secretary in a mistake, he was brought before Porsenna, and examined respecting his country, and the cause of his committing so heinous an action.

8. He said that he was a Roman; and to give

them a proof of his fortitude, he thrust his right hand on an altar of burning coals, and, sternly looking at the king, told him, that 300 Roman youths like himself had conspired his destruction, and bade him prepare for their attempts.

9. Conduct so dauntless astonished Porsenna. He made peace with the Romans, and retired from their city.

10. Clœlia was a noble virgin, given, with others, as hostages to Porsenna on his breaking up the siege. Seizing an opportunity of escaping from her guards, she swam from the camp across the Tiber, amidst showers of darts from the enemy, and presented herself to the consul. This magistrate sent her back; but Porsenna, not to be outdone in generosity, honourably dismissed her.

11. Rome had flourished under the consular government 361 years, and had triumphed over the Sabines, the Etrurians, the Latins, the Hernici, the Æqui, the Volsci, and the Veii; when an irruption of the Gauls reduced her temples and buildings to ashes, and menaced the extinction of her very name, had not the valour of Camillus saved her from impending destruction.

12. No sooner had the Romans rebuilt their city than they turned their arms against the neighbouring states which refused to acknowledge their superiority. The Æqui and Volsci were now totally subdued; nor had the powerful nation of the

Samnites any better fate, after fighting for liberty during fifty years.

13. By their wars with Pyrrhus and the Tarentines the Romans completed the conquest of Italy.

14. But the dominion of the continent could not satisfy the towering ambition of this people. They began, therefore, to try their strength upon a new element, and to pant after foreign conquests.

15. In the long and sanguinary wars which they waged against Carthage, they acquired the sovereignty of the sea, and an immense extent of territory in both Europe and Africa; and soon after their victories enabled them to add to their empire the kingdom of Macedonia, with the provinces of Asia.

16. After the destruction of Carthage, Rome, being freed from the fear of a rival, was torn by intestine divisions. The nobles oppressed the plebeians; and these, in their turn, became unruly and licentious. The first domestic struggle was excited by the two Gracchi, who, attempting to assert the rights of the people, were cut off by the nobles.

17. Some years after, a civil war commenced between Marius and Sylla: the former a successful general of low extraction, and supported by the people; and the latter supported by the whole interest of the patricians. A condition of unparalleled slaughter ensued; till at last Sylla, having vanquished the party of Marius, assumed to himself absolute

authority, under the title of Dictator; an office which had been disused above 120 years.

18. Sylla having voluntarily resigned his power in less than three years, the consular authority was restored, and continued till A.U. 693*; when a combination was formed between Pompey, Crassus, and Cæsar, commonly called the first triumvirate.

19. While Pompey remained in Rome, Cæsar was conquering the fierce nations of the Gauls, and carrying the terror of his arms into Germany and Britain.

20. But, after the death of Crassus, Pompey began to be jealous of Cæsar's power; and, in attempting to diminish it, excited a civil war, which raged to an unprecedented excess, and terminated in the loss of liberty to Rome.

21. For Cæsar having defeated Pompey at the battle of Pharsalia, and subdued the rest of his opponents, caused himself to be created perpetual dictator, and ruled with despotic sway.

22. Cæsar, however, did not long enjoy his sovereign authority; he was murdered in the senate-house, and the republican government was attempted to be revived.

23. But this revolution was prevented through the ambitious designs of Augustus, Antony, and Lepidus, who formed themselves into a second trium-

* A. U. *Anno Urbis*, in the year after the building of the city.

virate; and, after defeating the republican army under Brutus and Cassius, divided the dominions of the commonwealth.

24. The triumviri did not long preserve concord among themselves; Augustus, on a slight pretence, deprived Lepidus of his command; and, quarrelling with Antony, completely defeated him in a naval combat at Actium, and thus became sole master of the Roman world. A.U. 724.

25. It is remarkable, that, during these long contentions, and horrid devastations by civil war, the state was daily growing more formidable, and triumphed over all the kings who presumed to oppose it.

26. The limits which Augustus set to the Roman Empire, and, in his testament, advised his successors not to exceed, were, the Atlantic Ocean on the west, and the Euphrates on the east; on the north, the Danube and the Rhine; and, on the south, the Cataracts of the Nile, the Deserts of Africa, and Mount Atlas, including the whole Mediterranean Sea, and the greatest part of the then known world.

27. The successors of Augustus were called *Emperors*; many of whom were so depraved as to disgrace the annals of sovereignty.

28. *Tiberius* was possessed of great abilities, and, during the life of Augustus, had given proofs of signal courage in the German war; but upon coming to the throne, he became dark, suspicious, and cruel, leaving the direction of affairs to his fa-

vourites, and giving himself up to abominable lust and cruelty.

29. *Caligula*, who succeeded to the empire, was guilty of excesses in prodigality, impiety, lust, and cruelty, almost exceeding belief. He is also noted for a mock expedition which he made against the Germans. When arriving in the part of Belgium opposite Britain, and receiving into his protection a banished prince of that island, he drew up his men in order of battle, and made them fill their helmets with cockle-shells and pebbles, which he called the spoils of the ocean. He then returned to the city to demand a triumph; and when that honour was denied him by the senate, he committed such enormities, that they were obliged to cut him off for the security of their own persons.

30. After the death of *Caligula*, the senate assembled to determine on the restoration of the commonwealth; but some of the soldiers finding *Claudius*, the uncle of *Caligula*, hiding himself for fear of being assassinated, instantly proclaimed him emperor; and the senate had to ratify their choice. He passed over into Britain, and obtained a triumph for victories which his generals had won. Suffering himself to be governed by favourites, whose licentiousness and avarice plundered the state and distracted the provinces, he was at last poisoned by his fourth wife, *Agrippina*, who wished to raise her son, *Nero*, to the throne.

31. *Nero*, for several years, governed with wisdom

and moderation ; but afterwards, being corrupted by Poppœa, a profligate woman, he became a monster of cruelty, extravagance, and debauchery ; and the name of Nero is even now used emphatically to express a barbarous and unfeeling oppressor.

32. He is said to have set Rome on fire, that it might exhibit a representation of the flames of Troy ; and during the conflagration, which destroyed two-thirds of the city, he was seen on a high tower, singing, accompanied by his lyre, the burning of Troy. At last, knowing of a conspiracy against his life, and being deserted by the army and senate, he killed himself to avoid a more ignominious fate.

33. *Galba* now ascended the throne. His reign, of seven months, was as illustrious by his own virtues as it was contaminated by the vices of his favourites. He lost the affections of the soldiers by his rigour, and was murdered by Otho.

34. *Otho* reigned but ten months. Having been partially overthrown by the generals of Vitellius, a governor of Germany, who had been declared emperor by his army, he slew himself to save his country from the horrors of a civil war.

35. *Vitellius* soon became detestable for his extreme luxury and cruelty ; and in the tenth month of his reign, he was murdered by the soldiers of Vespasian.

36. *Vespasian* reigned ten years ; his virtues were tarnished by a sordid parsimony ; but he was upright and energetic.

37. *Titus*, his son, who succeeded, was called the *Darling of Mankind* for his virtues. He reigned three years.

38. *Domitian*, his brother, a cruel tyrant, reigned fifteen years, and was murdered by his domestics, A.D. 96. He was the last of the *Twelve Cæsars*.

39. After him, followed five excellent princes; *Nerva*, *Trajan**, *Adrian*, *Antoninus Pius*, and *Marcus Aurelius*.

40. But *Commodus*, the son of the last of these, was a very wicked prince, and was murdered A. D. 193.

41. Rome was now entirely subjected to a military government, the soldiers being masters of every election. Having murdered the next emperor, *Pertinax*, they set up the empire to sale; and afterwards elected and deposed emperors at their pleasure.

42. Some of these were the most abandoned and profligate of men, whom their own vices and extravagances hurried out of the world; while others, who would have pursued a more virtuous course, fell by the dagger of some disappointed favourite, or by the poison of treacherous ambition.

43. During these convulsions, the empire was daily declining; and to precipitate its fall, it was

* Under *Trajan*, the Roman empire attained to its greatest extent. He built a bridge over the Danube and conquered Dacia, north of that river; he also subdued Mesopotamia and Armenia, east of the Euphrates.

attacked by enemies, on all sides. On the east, by the Persians; on the west, by barbarous nations from the north of Europe and north-west of Asia, under the name of Goths and Vandals, Scythians, Huns, Alans, &c.; who, having overrun the frontier provinces, advanced as far as Greece, and even threatened Italy with invasion.

44. But they were repressed for some time by emperors of ability, who happened to obtain the throne; as *Probus*, *Diocletian*, and *Emilian*.

45. *Constantine*, justly surnamed *The Great*, afterwards appeared; and, by his wise administration and successful wars, restored the empire to its ancient grandeur. He transferred the seat of government from Rome to Bysantium, which from him was called Constantinople; and after his death, the Roman possessions were divided into two distinct empires, A.D. 337. Constantinople became the seat of the eastern empire; and Rome remained in the possession of the western emperors, as the capital of their dominions.

46. The successors of Constantine were chiefly cut off by their mutual discords; while the Goths and other barbarians were forming settlements in the provinces. Their progress was checked by the valour of Theodosius; but after his death, in the reigns of Arcadius and Honorius, new tribes of barbarians successively rushed on the state, and, like a torrent, swept every thing before them.

47. Alaric, general of the Goths, having laid

waste all Italy, proceeded to Ròme itself, and gave it up to be plundered by his soldiers for five days, A.D. 410; the barbarous nations still carrying all before them. Gesnerick, king of the Vandals, pillaged Rome during eleven days; while Attila, the Hun, called the *Scourge of God*, from his cruelty, spread his ravages over every part of Europe.

48. By this time, the state was abandoned as desperate; and the princes that now filled the throne were a series of indolent, short-lived tyrants, remarkable for nothing but the meanness of their extraction, and the inefficiency of their government.

49. At length the title of Emperor of the West was finally extinguished in the person of Augustulus, who abdicated his authority at the command of Odoacer, general of the Heruli. Odoacer immediately assumed the title of King of all Italy; and thus put an end to the empire of that great city, which, from a mean beginning, had become the mistress of the world.*

50. The fall of the western empire took place A.D. 470, one thousand two hundred and twenty-nine years after the building of the city.

* The Roman empire in the East subsisted about one thousand years longer; to the taking of Constantinople by the Turks under Mahomet II. A.D. 1453.

QUESTIONS.

1. Who were the Romans? 2. What were the names of the seven kings of Rome? 4. What form of government was established after their expulsion? 6. Who was Cœles? 7. What desperate enterprize did Mutius undertake? 8. How did he act when conducted before the king? 9. What consequences resulted from this heroic action? 10. Who was Clœlia? 11. By whom was Rome saved when reduced to ashes by the Gauls? 12. Against whom did the Romans next turn their arms? 15. What was the result of their wars with Carthage? 17. How did the contest between Marius and Sylla terminate? 18. Who composed the first triumvirate? 20. What was the cause of the civil war between Pompey and Cæsar? 21. How did it terminate? 23. Who formed the second triumvirate? 24. Who finally became master of the Roman empire? 25. What was the extent of the Roman dominions? 28. What was the character of Tiberius? 29. For what is the reign of Caligula remarkable? 30. Who succeeded Caligula? 31. In what sense is the name of Nero still used? 37. What title was given to the Emperor Titus? 38. What was the character of Vespasian? 39. Who were the five good emperors of Rome? 41. What was now the state of Rome? 42. What do you remark of the succeeding emperors? 43. By what nations was the empire threatened? 45. What distinguished the reign of Constantine? 47. Who were the principal barbarian generals that ravaged the empire? 49. Under whom did the empire of the west become extinct? 50. When did this event take place?

BOOK I.

CIVIL GOVERNMENT OF THE ROMANS.

CHAP. I.

THE CITY OF ROME.

The Capitol — Pantheon — Temples of Saturn and Janus — Theatres — Amphitheatres — Circi — Naumachiæ — Fora — Porticoes — Columns — Triumphal Arches — Aqueducts — Baths — Cloacæ — Public Ways.

1. ROME was situated on the banks of the river Tiber, and was built on seven hills; *Palatinus*, *Capitolinus*, *Aventinus*, *Quirinalis*, *Cælius*, *Viminalis*, and *Exquilinus*. Its origin was humble, consisting at first of less than a thousand cottages, built on Mount Palatinus; the other hills were afterwards added to it; and it rose by degrees to such a pitch of grandeur, that, in the time of the Emperor Augustus, its circumference measured fifty miles, and its population amounted to 4,060,000; which

shows it to have been equal to four of the largest cities of modern times.

2. The gates of this city, at the death of Romulus, were only three; but in its most flourishing state there were thirty-seven: the principal of which were, *Flaminia*, *Collina*, *Esquilina*, without which criminals were punished; *Triumphalis*, through which those who triumphed entered; *Carmentalis*, *Viminalis*, and *Nævia*.

3. At first, the city was divided into three divisions, called tribes, to which the sixth king, Servius Tullius, added a fourth; but such was the increase of buildings in the time of Augustus, that he thought it expedient to divide the city into fourteen *regiones*, wards or quarters.

4. Rome abounded with magnificent edifices, both public and private; some of which remain to this day. The most remarkable may be included under the heads of—I. Temples; II. Theatres, Amphitheatres, and places for exercise or amusement; III. Public places or Squares; IV. Porticoes; V. Columns; VI. Triumphal Arches and Trophies; VII. Aqueducts; VIII. Baths; IX. Public Sewers; and X. Highways.

5.—I. The most celebrated Temples were, the Capitol, the Pantheon, and those of Saturn and Janus.

6. The Capitol, or Temple of Jupiter Capitolinus, was built upon the highest part of the city, called the Tarpeian Rock, and was strongly fortified. It

was built by Tarquin the Proud, with the spoils taken from the neighbouring nations, and consecrated by the consul Horatius, after the expulsion of that king. It was three times destroyed by fire, and as often rebuilt with greater magnificence. The last edifice was raised by Domitian, in the form of a square, extending nearly 200 feet on each side, and contained three temples consecrated to Jupiter, Minerva, and Juno.

7. Nothing in Rome equalled the Capitol in magnificence and riches. The ascent from the forum was by 100 steps, the front was adorned with three rows of pillars, and the sides had two; the gates were of brass, and the gilding cost 12,000 talents, or nearly two millions sterling. The gifts and ornaments with which it was at different times endowed almost exceed belief. The consuls vied with each other in the value of their offerings; and the Emperor Augustus presented to it at one time two thousand pounds weight of gold, and jewels to the value of two millions sterling. Besides these, might be seen vases and shields of silver, the golden chariot, and other precious gifts bestowed by kings and victorious generals. A few vestiges of it still remain.

8. The *Pantheon* was built by Agrippa, son-in-law to Augustus, and dedicated to all the gods. It is of a circular form, 150 feet high, and the same in breadth. In the vaulted roof there is an opening 25 feet in diameter, for the admission of light;

immediately under which is a curious gutter to receive the rain. The walls, in the inside, are solid marble, or incrustated; the dome was covered with plates of silver, but their place is now supplied with lead; the outside front was covered with brazen plates, gilt; and the gate was of brass, of extraordinary size and workmanship.

9. This temple still exists, and is converted into a Christian church, consecrated to the Virgin Mary and All Saints. It is now called the *Rotunda*. Instead of ascending to it by twelve steps, as in the time of the Romans, the descent is by as many; the earth which surrounds it being so much raised by the demolition of houses.

10. The Temple of Saturn is worthy of notice only because it served for the public treasury, as being the strongest and most secure place in the city. Here were preserved all the public records; the most remarkable of which were the great ivory tables, on which were inscribed the list of all the tribes, and the schemes of the public accounts.

11. The Temple of Janus, built by Numa, was entirely of brass, with two brazen gates; one on each side; which were open during war, and shut in time of peace. So continually, however, were the Romans engaged in hostilities, that the temple was shut but once during the commonwealth, which lasted 712 years.

12. There were in Rome many other temples, dedicated to Saturn, Mars, Apollo, Neptune, Juno,

Venus, Minerva, &c.; also to Fortune, Concord, Peace, &c. There were likewise buildings called *Curiae*, where the inhabitants of each *curia** met to perform divine service.

13.—II. The chief places for exercise and amusement were, the theatres, amphitheatres, *circi*, and *naumachiæ*.

14. The theatres were of a semicircular form, and were sometimes built so large as to contain 80,000 persons. The seats rose above one another, and were divided into three ranges, appropriated to the three divisions of the people; senators, knights, and commons. Theatres at first were open at top, and, in excessive heat or rain, coverings were drawn over them; but, in later times, they were roofed.

15. The amphitheatres were buildings of a round or oval form, in which were exhibited the shows of gladiators, wild beasts, &c. The place where the gladiators fought was called the *arena*, and the foremost rows of seats nearest to it were assigned to the senators; those next behind them, to the equites or knights, and the rest to the people. In the amphitheatres were secret tubes, from which the spectators were sprinkled with perfumes, issuing from different figures. There were also coverings to screen them from rain or excessive heat.

16. The *circi* were appropriated to chariot and

* *Curia* was the tenth part of a tribe.

horse races, athletic games, and other popular sports.

17. The principal circus in Rome was the circus Maximus, four furlongs in length, and more than one in breadth, which was capable of containing 250,000 spectators. It was divided in the middle by a brick-wall, which extended almost its whole length, and round which the horses and chariots turned.

18. The *naumachiæ* were places for exhibiting naval engagements, and were built nearly in the same form as the *circi*. Some of them were of such extent that whole fleets have gone through their regular evolutions, and have engaged without inconvenience.

19. — III. *Fora*, or public places. The chief of these was Forum Romanum, or Magnum, a large oblong open space, where the assemblies of the people were held, justice was administered, and public business transacted. In one part of it stood the rostra, or pulpit, from which speeches were made to the people. This forum was entirely surrounded with arched porticoes; within which were spacious halls, called *basilicæ*, where courts of justice might sit for the decision of private affairs.

20. The *Campus Martius*, or Field of Mars, was a large plain without the city, along the banks of the Tiber, where the Roman youth performed their exercises, and where the boxers, wrestlers, &c. were trained. This field was adorned with the statues

of heroes and celebrated men, and with triumphal arches, columns, porticoes, &c.

21. — IV. The Porticoes, or piazzas of Rome, were among the most splendid ornaments of the city, being supported on marble-pillars, and adorned with statues.

22. They were annexed to public edifices, and sometimes served for the assemblies of the senate and of the courts of law. Some were used for walking, or riding under cover; in others, jewels, pictures, and such articles, were exposed to sale.

23. — V. Many columns, or pillars, were erected in Rome in honour of great men, or to commemorate illustrious actions. The most remarkable are those of Trajan and Antoninus Pius.

24. Trajan's pillar, which is still standing, is composed of twenty-four pieces of marble, so skilfully cemented as to appear but one. Its height is 128 feet; and it has, in the inside, 185 steps for ascending to the top, and forty windows for the admission of light. On it are represented, in admirable sculpture, the noble exploits of Trajan and his army. On the top was a colossal statue of that emperor twenty feet high, holding in his left hand a sceptre, and in his right a hollow globe of gold containing his ashes: but this has been taken down, and a statue of St Peter erected in its place.

25. The pillar of Antoninus, another of the precious remains of antiquity, resembles that of Tra-

jan, in the sculpture and other ornaments, but is of inferior workmanship. It is 176 feet high; the steps of ascent are 106, and the windows 56.

26. — VI. Triumphal arches were public edifices, erected in honour of illustrious generals who had gained signal victories in war. Many of them are still standing, and are very magnificent structures; built of the finest marble, and of a square form, with a large arched way in the middle, and a smaller on each side, ornamented with columns, statues, and various sculptured figures.

27. Trophies were monuments of victory, on which were consecrated the spoils taken from the enemy; they were not frequently raised by the Romans.

28. — VII. The aqueducts were, without doubt, among the noblest inventions of the Romans, and exhibit to us, at this day, the grandeur of the empire.

29. These wonderful channels were fourteen in number; and some of them brought water to Rome from upwards of sixty miles, through rocks and mountains, and over valleys; supported on arches in some places above 109 feet high, one row of arches being placed upon another.

30. — VIII. The Bagnios, or public baths, were among the most remarkable displays of Roman luxury and magnificence. Several of them yet remain; and their vast arches, the majestic pillars, the profusion of beautiful foreign marble, and their ad-

mirable convenience, enable us to form an idea of the splendour of this celebrated people.

31. — IX. The *Cloacæ*, or public sewers, for carrying off the filth of the city into the Tiber, were works of immense magnitude, and were worthy of the Roman greatness. These subterranean channels were of amazing strength, and were so high and broad, that a waggon loaded with hay might be drawn through them. Pliny says, that Agrippa caused seven streams to meet underground with such rapidity as to carry all before them.

32. — X. The public ways were, perhaps, the greatest of the Roman works; they were made with incredible labour and expense, and extended to the utmost limits of the empire.

33. The Via Appia was carried to a distance of 350 miles, and was formed of stones from one to five feet square; under these were two layers, the first of rough stones cemented with mortar, and the second of gravel. Although this road has been constructed almost 2000 years, it is in several places as entire now as when it was first made. The Roman ways were sometimes dug through mountains, and carried over the broadest rivers.

The ancient bridges of Rome, across the Tiber, were eight in number, three of which still remain; of which the largest and most beautiful is Pons Ælius, built by the Emperor Adrian.

QUESTIONS.

1. WHAT was the extent and population of the city of Rome?
3. How was it divided? 6. Describe the Capitol. 7. How
was it ornamented? 8. Describe the Pantheon. 10. What
was the temple of Saturn? 11. For what was the temple of
Janus remarkable? 14. Describe the theatres. 15. What
were amphitheatres? 17. Describe the Circus Maximus.
18. What were the Naumachiæ? 19. Describe the Forum
Romanum. 20. What was the Campus Martius? 22. For
what did the porticoes serve? 24. Describe the pillar of Tra-
jan. 26. What were triumphal arches? 27. What were
trophies? 29. Describe the aqueducts and baths. 31. De-
scribe the public sewers. 33. How were the Roman roads
constructed?

CHAP. II.

DIVISION OF THE PEOPLE.

*Tribes — Curiae — Patricians — Equites — Plebeians —
Patrons — Clients — Nobiles — Novi — Ignobiles —
Liberti — Libertini — Slaves.*

1. ROMULUS divided the inhabitants of his new city into three *tribes*, and each of these into ten *curiæ*: the tribes by degrees increased to thirty-five, which were distinguished into country and city tribes; but the number of *curiæ* in a tribe always remained the same.

2. The people were divided into two orders or ranks, *patricians* and *plebeians*; to which a new order called *equites* or knights was added, about the time of the abolition of the regal power.

3. The patricians were so called from being descendants of the *patres* or fathers who composed the first senate under Romulus, or who were afterwards admitted into that body.

4. The equites were chosen promiscuously from the patricians and plebeians, and were of the greatest utility as an intermediate bond between them. A certain age and fortune were requisite; and, when chosen, they were presented with a horse and a gold-ring at the public expense.

5. All the other Roman citizens, besides the patricians and *equites*, were called plebeians, from *plebs*, the common people. The plebeians who lived in the country and cultivated the ground were called *plebs rustica*, and were the most respectable; the common people who lived in the city were called *plebs urbana*, and chiefly consisted of merchants, mechanics, &c. and of the poorer citizens who followed no trade, but were supported by public or private bounty.

6. The patricians and plebeians were farther connected, as *patrons* and *clients*. The duty of the patron was to countenance and protect his plebeian client; to manage his law-suits; and, by every means in his power, to promote his peace and happiness. The client, on the other hand, was obliged to choose a patron, and was expected to pay him all possible deference, and to serve him with his life and fortune in any extremity.

7. There was another common division of the people into *nobiles*, *novi*, and *ignobilis*. Those whose ancestors had held any curule magistracy*, were called *nobiles*, and had the right of making images of themselves. Such as were the first of their family, that had raised themselves to any curule office, consequently had only their own statues, were termed *novi*. Those who had no

* That is, had been Consul, Prætor, Censor, or Curule Ædile.

images of their own, or of their ancestors, were termed *ignobiles*.*

8. In Rome, free persons, who had the power of doing what they pleased, were indiscriminately called *liberti*; such as had been born free, were called *ingenui*; and slaves made free were denominated *liberti* and *libertini*.

9. The Romans had slaves who not only performed all domestic services, but were likewise employed in numerous trades and manufactures.

10. Men became slaves by being taken in war, by being born in a state of servitude, or, by way of punishment, fathers might sell their children; but it was not lawful for free-born citizens of Rome to sell themselves for slaves, as was the case among other nations.

11. The slaves were publicly sold in a market-place, and were at the absolute disposal of the buyer, being considered not as persons, but as transferable effects.

12. The ceremony used in the emancipation of slaves was as follows: The master took the slave by the hand to the prætor or consul, and, laying his hand upon the head of the slave, said, "I desire

* These images were only busts made of wax and painted; they were kept with the greatest care by their descendants, and were never brought out to view, except at funerals, and on solemn occasions. Below were inscribed the honours which the deceased had enjoyed, and the exploits which they had performed.

that this man may be free, after the manner of the Romans;" then the prætor, putting a rod on the head of the slave, said, "I pronounce him to be free, after the manner of the Romans;" upon which the master, turning him round in a circle, gave him a blow on the cheek, signifying that leave was granted him to go where he pleased; he then received a cap in token of liberty, and his name was enrolled among the freemen.

QUESTIONS.

1. INTO how many tribes were the people divided?
2. How many orders were there in the state?
3. Who were the patricians?
4. Who were the equites?
5. Who were the plebeians?
6. What was the distinction of patron and client?
7. Was there any other division of the people?
8. Who were those called *liberti*, *ingenui*, and *libertini*?
10. How did men become slaves?
11. Were slaves at the absolute disposal of their masters?
12. What ceremonies were used at the emancipation of slaves?

CHAP. III.

THE SENATE.

1. **THE** Roman senate was the supreme council of the state, or a body of magistrates entrusted with the executive power of the commonwealth.

2. It was instituted by Romulus, to be the perpetual council of his newly-formed state, and consisted at first of 100 men, whose age, wisdom, or valour, gave them a natural authority over their fellow-subjects. Under the successors of Romulus, and in the time of the republic, the number of senators was by degrees encreased to upwards of 1000; but Augustus reduced them to 600.

3. The kings had the sole right of naming senators; but after the subversion of the monarchy they were chosen by the consuls, and at last by the censors.

4. Only patricians were at first capable of being admitted to a seat in this assembly; but that privilege was afterwards extended to the equites and plebeians.

5. The qualifications requisite for those who wished to become members of this illustrious body were, to possess an estate of no less than 9175*l*. sterling, and to be upwards of thirty years of age: besides which, several great offices qualified those

who filled them for sitting in the senate, and military services sometimes procured admission; but no one could sit there who had followed a low trade, or whose father had been a slave.

6. Every fifth year, the senate was reviewed by one of the censors; and if any of its members had, by his behaviour, rendered himself unworthy of his high rank; or if his revenue had diminished, his name was passed over in reading the list of senators, and he was considered as excluded from the assembly.

7. The senators were distinguished by an oblong stripe of purple, sewed on the fore-part of their senatorial gown, and by black buskins reaching to the middle of the leg, with the letter *C* in silver on the top of the foot: they took precedence of all other citizens, and were allotted a particular place at the public spectacles.

8. The senators were called *patres*, fathers, not merely on account of their age, but for their paternal care of the state; and they received the appellation of *conscripti*, from their names being written on the censor's roll. He whose name stood first on the roll, or whom the censors thought most worthy, received the honourable title of *princeps senatus*, or prince of the senate.

9. The senate was assembled at first by the kings; but, under the commonwealth, by the consuls and prætors: it could also be summoned by the tribunes of the people, even against the will of the consuls.

10. It could be held only in a temple, or in a place consecrated by the augurs, and this was usually within the city; it, however, met without the walls for the reception of foreign ambassadors, and to give audience to their own generals, who were never permitted to enter the city while in actual command.

11. Its regular days of sitting were three times a month, on the kalends, nones, and ides; but it was oftener called together when the exigences of the state required. No decree could be passed before the rising, nor after the setting of the sun, or if there was not a sufficient number of senators present.

12. Before the business of the senate commenced, the consul or presiding magistrate offered a sacrifice; and upon entering the senate-house, the members rose to do him honour: he then proposed the question to them, and asked the opinion of each individually, beginning with the *princeps senatus*, or with the consuls elect.

13. The senators delivered their opinion standing, and it was not lawful for the consuls to interrupt them, although they introduced into their speech many things foreign to the subject: so that when any member wished to hinder the passing of a decree, he protracted his speech till after sunset.

14. He who thus abused the right of speaking, was, however, frequently obliged to desist from

speaking, by the noise and clamour of the other senators.

15. When as many as chose to address the senate had concluded, the president made a short report of the chief opinions, and then ordered the senate to divide; those who supported the affirmative, to one side of the house; and those of the opposite judgment, to the other. The numbers being told, a majority decided the debate.

16. A decree was then made out according to their opinion, and called *senatus consultum*.

17. But the tribunes of the people might give their negative to any decree of the senate, by the solemn word *VETO*, I forbid, which might also be done by all who had an equal authority with the magistrate presiding.

18. The authority of the senate was very great; they assumed the guardianship of the public religion, and no new god could be introduced without their order; they had the direction of the treasury, and appointed stipends to the generals, and provision and clothing to the armies; they annually assigned the provinces to the consuls and prætors; they nominated, out of their own body, all ambassadors sent from Rome, and gave audience to those who came from foreign states; they prepared all the laws that were to be observed in the assemblies of the people; in fact, every thing relative to the commonwealth was done by the authority of the senate, and the magistrates were, in a manner, only the ministers of that body.

QUESTIONS.

1. WHAT was the senate? 2. What was the number of the senators? 4. Who were eligible to a seat in this assembly? 5. What were the qualifications necessary to be a senator? 6. How were persons expelled from the senate? 7. How were the senators distinguished? 8. What appellation did they receive? 10. Where did the senate assemble? 11. What was their time of meeting? 12. How was the business of the senate opened? 13. What privilege did the senators enjoy when speaking? 15. How was their determination ascertained? 16. What followed their decision? 17. By whom could their decree be negatived? 18. What were the powers of the senate?

CHAP. IV.

ROMAN MAGISTRATES.

1. A MAGISTRATE, in Rome, was one invested with public authority, either religious, civil, or military ; for the same person might act as a priest or a judge, regulate the police of the city, command an army, or direct the affairs of the commonwealth.

2. Roman magistrates were elective, and could receive their authority only from the people.*

3. Previous to their election, they were called *candidati*, from a white shining robe which they wore while soliciting the votes of the citizens.

4. The candidates declared their pretensions generally about a year before the election, during which time they practised every popular art in gaining and securing friends ; they took the meanest person by the hand, addressing him by the familiar titles of father, brother, or friend, whilst to the veteran soldier they showed the wounds received in the service of their country. †

* This must be understood as referring to the time of the commonwealth ; for, under the emperors, liberty was entirely extinguished, and new magistrates were appointed at their pleasure, without consulting the people.

† The proceedings at the elections will be described under the head of *Assemblies of the People*.

5. In the beginning of the commonwealth the consuls were the only stated magistrates ; but as they were almost always engaged in distant wars, and could not properly attend to civil affairs, various other magistrates were appointed at different times, prætors, censors, ædiles, tribunes of the commons, &c. At first these magistrates were chosen from among the patricians only ; but, in time, the plebeians were admitted to all the dignities of the state.

6. A certain order was observed in filling these offices : no one could be prætor before being quæstor ; nor could any be consul unless he had been prætor ; and it was ordained that an individual could not enjoy the same office within ten years, nor two different offices in the same year.

7. The Roman magistrates may be divided into *ordinary*, *extraordinary*, and *provincial*.

8. The ordinary were those who were created at stated times, and were constantly in the republic.

9. The extraordinary magistrates were such as were not elected at regular times, but arose out of some public disorder or emergency.

10. And the provincial were so called from their not residing at Rome, but being appointed to the government of a province, or distant part of the empire.

11. But, before we proceed to the magistrates, it may not be improper to give some description of

the regal government under which Rome continued during 243 years after its first foundation.

12. **KINGS.** — The kings of Rome were neither absolute in their power, nor hereditary with regard to succession, but limited and elective. They could neither declare war, nor make peace, nor enact laws without the concurrence of the senate and people, being only, in right of their office, at the head of the religion of the state, sovereign magistrates, and generals of the army.

13. The badges of the kings of Rome were the *trabea*, a white robe, adorned with stripes of purple; or the *toga prætexta*, a white robe fringed with purple; and a golden crown, an ivory sceptre, the curule chair *, and twelve lictors, each of them carrying the *fascēs* and *securēs*, that is, a bundle of rods with an axe stuck in the middle of them.

14. When there was a vacancy in the throne, the senate appointed one of their number to have the chief direction of affairs, with the title of *interrex*, and all the ensigns of royalty. This authority was given him for five days only, so that a new *interrex* was chosen every fifth day till a king was created.

* The *curule* chair was a seat of state, adorned with ivory, and having several steps to ascend to it like a throne. The *curule* magistrates, or those who were permitted to use this chair in the time of the commonwealth, were carried in it to the senate house, and sat on it in their tribunals on all solemn occasions.

QUESTIONS.

1. WHAT was the general acceptation of the word magistrate among the Romans? 2. From whom did the magistrates hold their authority? 4. What was their conduct while candidates for office? 6. What order was observed in filling the different offices? 7. What division may be made of the Roman magistrates? 8. Who were the ordinary magistrates? 9. Who were the extraordinary? 10. Who were the provincial? 12. What was the power of the kings of Rome. 13. What were the badges of their dignity? 14. By whom were the affairs of government conducted during an interregnum?

CHAP. V.

ORDINARY MAGISTRATES.

Consuls — Prætors — Censors — Tribunes of the People — Ædiles — Quæstors — Other Ordinary Magistrates.

1. **CONSULS.** — The consuls were two magistrates of equal authority, who, after the abolition of the kingly government, were entrusted with the supreme power, and created annually, that they might not become insolent by the continuance of authority.

2. The consuls were the chief magistrates of the Roman commonwealth, to whom all the others, except the tribunes of the commons, were subject. They convoked the senate, presided at its sittings, and executed its decrees. They also called the assemblies of the people, and proposed laws which, when passed, usually took their names. In time of war they had the supreme command of the army; they levied soldiers, and appointed the inferior officers. They were authorized by the senate to open all letters from the governors of provinces, and from foreign kings and states, and to give audience to ambassadors. Their power, however, was consi-

derably checked by the institution of the tribunes of the commons, who could give a negative to all their proceedings; an appeal also lay from their judgment to the people, and they had not the power of life and death over a Roman citizen, except when they were armed with absolute power by that solemn decree of the senate: "Let the consuls take care that the commonwealth receive no harm."

3. To be a candidate for the consulship, it was requisite to be present in person, and in a private station; to be forty-three years of age; and to have gone through the inferior offices of quæstor, ædile, and prætor. The consuls were elected in the end of July, and, from that time until they entered into office, which was on the 1st of January, they made themselves acquainted with the duties of their office.

4. The badges of the consuls were the same as those of the kings, with the exception of the crown, the lictors going before each alternately during a month. When they appeared in public, every one went out of the way, uncovered his head, dismounted from horseback, or rose up to them as they passed by; the year in which they officiated, and the laws which they proposed and got passed, were usually called by their name.

5. PRÆTORS. — The prætor was a Roman magistrate who attended to the administration of jus-

tice; he was next in dignity to the consuls, and, in their absence, supplied their place.

6. Some time after the institution of the commonwealth, the consuls being engaged in almost continual wars, could not attend to judicial affairs; a magistrate was, therefore, chosen for that purpose, to whom the name of *prætor* was given. But when the number of foreigners became so considerable, that one was insufficient, another was created to administer justice to them, or between citizens and them, and was called *prætor peregrinus*, while the prætor who decided causes only among citizens, was called *prætor urbanus*, and was more honourable.

7. The judicial power of the prætor was expressed in three words, *do, dico, addico*. The word *do*, implied his power of giving or issuing writs for the trial of offences; *dico*, that he declared right, or gave judgment; and by *addico*, was implied, that he adjudged the goods of the debtor to the creditor.*

8. The prætor likewise presided in the assemblies of the people, exhibited certain public games, and might convene the senate on an emergency; having to discharge duties so important, he was not per-

* The power of the prætor extended only to private or lesser cases; for, in such as were public and momentous, the people either judged themselves, or appointed persons called *quæitores* to preside at the trial.

mitted to be absent from the city more than ten days.

9. When the prætor entered upon his office, he swore to the observance of the laws, and published his edict, or system of rules, according to which he was to administer justice. When he heard causes, he sat in the forum on a moveable tribunal made of wood, in which was placed his curule chair, with a sword and spear set upright before him. He wore the *toga prætexta*, and was preceded by two lictors; he was accompanied also by the *scribæ*, who recorded his proceedings, and the *accensi*, who summoned persons to his tribunal, and proclaimed the different hours of the day.

10. CENSORS. — These were magistrates of great power and authority in Rome, instituted to take an account of the number and classes of the citizens, and of the value of their estates. They were two in number, and were chosen every fifth year, but continued in office only a year and a half, during which time they had all the ensigns of the consuls except the lictors.

11. The censors likewise superintended the public morals, and punished a breach of them even in persons of the highest dignity. When any of the senators or equites committed a dishonourable action, they could expel the former from the senate, and deprive the latter of his horse and ring. The commons they might remove from a higher to an inferior tribe, or deprive them of all the privileges

of a Roman citizen, except liberty. The power of the censors did not extend to public crimes, or to such affairs as came under the cognizance of the civil magistrate, but only to those of a private nature, as if any one had not behaved with sufficient bravery in war, did not cultivate his ground properly, was of dissolute morals, and particularly if a person had violated his oath.

12. It was the duty of the censors to preside at the games and sacrifices which were made upon the public account, and to defray the expences attending them. They let the public lands and taxes, contracted for the repairing of the public buildings and ways, and, besides the inspection of the morals of the citizens, they especially superintended the education of youth. But their most important duty was performed every fifth year in the *Campus Martius*, where, after numbering the people, and surveying their fortunes and manners, the censors made a solemn lustration or expiatory sacrifice in the name of all the community.

13. The office of censor was esteemed more honourable among the Romans than that of consul, although attended with less power. No one could be elected a second time to that office, and they who filled it were usually possessed of much firmness, and were remarkable for leading an irreproachable life; so that it was esteemed the chief ornament of nobility to be sprung from a censorian family.

14. TRIBUNES OF THE PEOPLE. — These magis-

trates owed their origin to a dispute between the patricians and the plebeians. The latter being oppressed by the patricians, departed from the city, and could not be induced to return till they had obtained the privilege of choosing magistrates out of their own body, who should be able to redress their grievances and preserve their liberties.

15. At first only two were elected, who created to themselves three colleagues; and some years afterwards their number was increased to ten.

16. Though, at their institution, they pretended to be only the protectors of the commons, and redressors of public grievances, yet, by degrees, they usurped extraordinary power, and occasioned far greater disorder than they were chosen to repress.

17. They could put a negative upon all the decrees of the senate, and ordinances of the people; and a single tribune, by the word *veto*, I forbid, could stop the proceedings of all the other magistrates, and thus prevent the enlisting of soldiers, the election of magistrates, or the collection of tribute. They have also the power of holding the senate, and of dismissing it, and of calling meetings of the tribes, in order to pass laws which were binding on the whole commonwealth. Their jurisdiction was, however, confined to the city, and a mile round it, except when deputed by the senate and people; and then they might, in any part of the empire, seize even a general at the head of his army, and bring him to Rome.

18. The tribunes had no particular costume, or attendants, except a beadle, called *viator*; and when they administered justice, they had no tribunal, but sat on benches. They enjoyed, however, the right of precedence on all occasions, and every body was obliged to rise in their presence. Their persons, also, were esteemed sacred and inviolable, so that it was the highest act of impiety to offer them the least injury, or even to interrupt them while speaking.

19. The tribunes of the people were not permitted to remain all night out of the city, and their doors were open by day as well as by night, that they might be always ready to hear the complaints of the oppressed.

20. **ÆDILES.** — The ædiles were so called from their care of edifices, and were either *plebeian* or *curule*. The plebeian ædiles were two in number, and were created at the same time with the tribunes of the people, to take care of public buildings, to attend on the tribunes, and to determine inferior causes which those magistrates referred to them.

21. The two curule ædiles were chosen from among the patricians, to superintend the public games; they wore the *toga prætexta*, had a right to images, and to the use of the curule chair.

22. The ædiles took care of the city, its public buildings, temples, theatres, baths, aqueducts, public roads, &c.; also of private buildings, lest they should become ruinous and deform the city, or oc-

casion danger to passengers. They superintended markets, taverns, &c.; they broke unjust weights and measures, and inspected things which were exposed for sale; and if they were to be unfit for use, they caused them to be thrown into the river Tiber. It was also the duty of the curule ædiles to examine the plays before they were brought upon the stage, and they rewarded or punished the actors according to their deserts.

23. The power of the ædiles was very limited, as they could neither summon nor seize any person unless by order of the tribunes; nor had they any attendants, but used public slaves.

24. QUÆSTORS were magistrates elected at Rome to collect the public revenues. Many quæstors were appointed over the provinces, but two only remained in the city, whose principal charge was the care of the treasury. They received and expended the public money, of which they kept accounts; they exacted the fines imposed by the people, preserved the eagles and standards, and directed the funerals of those who were buried at the public expense.

25. The quæstors likewise received and provided suitable lodgings for the ambassadors of foreign states, entertained them honourably, and delivered to them the presents of the public. When a conquering general demanded the honour of a triumph, the quæstors obliged him to swear that he had delivered to the senate a true account of the num-

ber of the enemy that he had slain, and of the citizens that were missing.

26. The quæstorship was the first step of preferment to the other offices of the Roman commonwealth, and to a seat in the senate; its continuation was but for one year, and no one could stand candidate for this office, unless he had completed his twenty-seventh year.

27. OTHER ORDINARY MAGISTRATES.— Besides the ordinary magistrates already described, there were others created at the assemblies of the people by tribes. The *triumviri capitales* were executioners and gaolers; the *triumviri monetales* had the charge of the mint; the *triumviri nocturni* were three magistrates, who, attended by eight lictors, walked round the watches at night to prevent fires, &c.; the *viales* were four in number, and had the care of the streets and public roads.

28. New ordinary magistrates were created under the emperors, the chief of which were, the *præfectus urbi*, or governor of the city; the *præfectus prætoria*, or the præfect of the emperor's bodyguards; the *præfectus annonæ*, who had the charge of procuring corn; an admiral of the fleet; besides various others created during the decline of the empire.

QUESTIONS.

1. Who were the consuls?
4. What honours were paid to them?
5. Who were the prætors?
7. In what three words

was their judicial power expressed? 10. Who were the censors? 11. What were their duties? 14. To what did the tribunes of the people owe their origin? 15. What was their number? 17. What powers did the tribunes possess? 18. What privileges did they enjoy? 20, 21. Who were the ædiles? 22. What were their duties? 24. Who were the quæstors? 27. What other magistrates were elected by the people? 28. What magistrates were created under the emperors?

CHAP. VI.

EXTRAORDINARY MAGISTRATES.

Dictator—Master of Horse—The Decemvirs—Military Tribunes—Interrex.

1. **DICTATOR AND MASTER OF HORSE.**—The dictator was a supreme magistrate invested with absolute power, created in perilous circumstances, as in time of pestilence or sedition, or when the commonwealth was attacked by dangerous enemies; for, in these cases, the authority of the consuls was sometimes not sufficiently respected, as an appeal lay from them to the people.

2. The authority of this magistrate was supreme in both peace and war, and he was even above the laws. He could raise and disband armies, distribute rewards and punishments, and determine respecting the lives and fortunes of Roman citizens, without convoking either the people or the senate.

3. The dictator was not elected by the people but by the consuls, and usually in the dead of the night. From the instant of his creation, all other magistracies ceased, except the tribunalship of the people: thus leaving the sovereign power in his

hands. His edict was observed as an oracle, and to make the authority of his office more awful, he was always attended in public by twenty-four lictors, carrying the fasces with axes tied up in the middle of them.

4. The dictator could be created only for six months, nor could his duration in office be extended except in cases of extreme necessity; but he usually laid down his authority as soon as he had effected the purpose for which he had been created. The power of this magistrate was further circumscribed. He could not go out of Italy, lest he should take advantage of his distance from Rome to attempt any thing against the common liberty; nor could he ride on horseback without formally asking leave of the people. He was not allowed to expend the public money without the permission of the senate; and when he resigned his office, he might be called to account for his conduct.

5. Immediately after his nomination, the dictator appointed a *magister equitum*, or master of horse, who enjoyed the same honours and insignia as the prætors. His proper office was to command the cavalry, and to execute the orders of the dictator.

6. THE DECENVIRS were ten magistrates, invested with supreme power, who were created about the year of Rome 301 to draw up a body of laws, all the other magistrates having first abdicated their office.

7. The cause of their institution was as follows:

The laws of the kings being no longer observed under the commonwealth, the consuls determined most causes according to their pleasure, and the principles of natural equity. The people at length became dissatisfied with this arbitrary dispensation of justice, and, after some opposition from the patricians, obtained, that three ambassadors should be sent to the Greek cities in Italy, and to Athens, to bring home such laws from these states as, by experience, had been found most equitable and useful. Upon their return, ten senators were created for a year, with supreme power, and without the liberty of appeal, to model and propose the new laws.

8. The *decemviri* being invested with the government of the state, acted at first with great moderation; each of them administered justice during a day, and he who presided was attended by the fasces, while his nine colleagues differed little from private citizens, being attended only by an officer called *accensus*. They digested a code of laws, which was engraven on ten tables of brass, and hung up in the most conspicuous part of the forum. Upon their meeting with the general approbation of the citizens, they were ratified by a solemn decree, and continued ever after to be the rule and foundation of public and private right throughout the Roman world.

9. At the expiration of the year, the *decemviri* got themselves continued in office, under

the pretence that some laws were yet wanting to complete their design. But they soon threw off the mask of regard for the common interest, and rendered themselves odious by the abuse of their power, and by wishing to retain it beyond the legal time. A final stop was put to their usurpation by the base passion which Appius Claudius, one of their number, conceived for Virginia, the daughter of a centurion, and the decemvirs all perished either in prison or in banishment.

10. MILITARY TRIBUNES.—After the abolition of the Decemvirate, the influence of the people increased in the state, and they petitioned to be capable of being admitted to the consulship. The patricians strenuously opposed themselves to the request; but a war breaking out, the tribunes of the commons prevented the levies from being made till the senate had discussed their claim. After great contests, that assembly at last proposed to the people the abolition of the consulship, and the election of six supreme magistrates, chosen annually, three from the patricians, and three from the plebeians.

11. These new magistrates were called military tribunes, and continued but a short time in office,* when they were again succeeded by the

* The first military tribunes held their dignity no longer than seventy days, the augurs having found something improper in the ceremonies of their election.

consuls. During upwards of seventy years, sometimes consuls were created, and sometimes military tribunes, as the influence of the patricians or plebeians prevailed, until the latter were admitted to a share of the consular power.

12. INTERREX.* — An interrex was created under the commonwealth, to hold the assemblies when the ordinary magistrates were not elected in consequence of the interference of the tribunes, or when they were absent from Rome, or died suddenly. His *insignia* were much the same as those of the consuls.

QUESTIONS.

1. Who was the dictator? 2. With what powers was he vested? 5. What was the office of the *magister equitum*? 6. Who were the *decemviri*? 7. What was the cause of their institution? 10. When were the military tribunes created? 12. On what occasion was an *interrex* created during the commonwealth?

* See page 34. concerning the creation of this magistrate during the regal government of Rome.

CHAP. VII.

PROVINCIAL MAGISTRATES.

Public Servants, or Officers of the Magistrates — Proconsuls — Proprætors — Lieutenants — Quæstors — Public Servants of the Magistrates — Clerks — Herald — Lictors — Accensi — Viatores — Carnifex.

1. **T**HE provincial magistrates were persons invested with judicial authority, and military command in the different provinces of the Roman dominions.

2. The countries or kingdoms reduced to the form of provinces were governed by *proconsuls*, or *proprætors*, annually appointed by the people, and having under them *lieutenants* and *quæstors*.

3. The proconsul set out from Rome, for his province, with great pomp, his friends and other citizens accompanying him out of the city. The provinces were divided into districts, and the proconsul went his circuit, dividing his time in such a manner, that he might go round the whole province in a year, attending in summer to military affairs, and in winter to the administration of justice. If his government had been oppressive, he might be brought

to trial, but if he had discharged his trust with justice and moderation, he was honoured with statues, temples, brazen horses, &c. When he returned to Rome, he entered that city as a private citizen, unless he claimed a triumph, which was granted only to those who had gained a victory in which 10,000 of the enemy had been slain.

4. The *legati*, or lieutenants, were appointed by the senate to accompany the governors, and their office was esteemed very honourable. They commanded the divisions of the army, judged inferior causes, and conducted all the minor affairs of the province, leaving things of moment to the decision of the proconsul or proprætor.

5. The office of the provincial quæstors was to attend the proconsuls or proprætors to their provinces, to take care that provisions and pay were furnished to the army, and to keep the money deposited by the soldiers. They also exacted the taxes and tribute due to Rome, disposed of the spoils taken in war, and supplied the place of the governor when he left the province.

6. The proconsuls, when in their provinces, were attended by twelve lictors carrying the *fascæ*; the proprætor had six; and the quæstor, in the absence of the governor was also attended by lictors.

7. PUBLIC SERVANTS OF THE MAGISTRATES. — The chief of these were *scribæ*, or clerks, who attended the meetings of the magistrates, and re-

corded the proceedings. They also wrote out the laws and public accounts, and were remarkable for their honesty.

8. The *præcones* were heralds, or public criers, who were employed in calling the tribes and centuries to give their votes, in preserving order and silence in public assemblies and games, and, in trials, they summoned the parties, witnesses, &c. to attend.

9. The office of the *lictors* was to attend the magistrates wherever they went, and to see that proper respect was paid to them. They also served as public executioners, in scourging and beheading, and were, therefore, usually taken from the lowest classes.

10. The *accensi* summoned the people to an assembly, and had nearly the same duty as the *præcones*, except that they attended the consul who had not the fasces, and the prætor, to whom they called out in court the different hours of the day.

11. The *viatores* were public officers who attended on the tribunes and the ædiles.

12. The *carnifex*, or public executioner, put to death slaves, and persons of the lowest rank. His person and office were held so contemptible, that he was particularly forbidden by the laws to reside within the city.

QUESTIONS.

1. Who were the provincial magistrates? 2. By whom were the provinces governed? 4. Who were the legati? 5. What were the duties of the quæstors? 7. Who were the scribæ? 8. What was the office of the præcones? 9. What were the duties of the lictors? 10. Who were the accensi? 11. Who were the viatores? 12. What is remarkable of the carnifex?

CHAP. VIII.

RIGHTS OF ROMAN CITIZENS.

*Private rights of liberty, family, legal property, &c. —
Public rights of being registered, of suffrage, of filling offices, &c.*

1. ROMAN citizens were not those only who originally resided in the city or Roman territory, but the freedom of the city was also granted to several foreign towns, and the inhabitants enjoyed the same rights and privileges as those who, in respect of place, were Romans. These rights were either private or public.

2.—I. PRIVATE RIGHTS.—The private rights enjoyed by Roman citizens were, the right of liberty; the right of family; the right of marriage; the right of a father; the right of legal property; the right of making a will, and of succeeding to an inheritance; and the right of tutelage or wardship.

3. By the right of liberty was understood freedom from the power of any individual, from the dominion of tyrants, the severity of magistrates, the cruelty of creditors, and the insolence of more powerful citizens. This liberty was secured to

them by the right of appealing to the people from the judgment of the magistrates; so that the single expression "*I am a Roman citizen*," checked their severest decrees. None but the whole Roman people, lawfully assembled, could pass sentence of death on a Roman citizen.

4. The right of family was the privilege of succeeding to peculiar sacred rites. For each *gens* or clan, and each family, had certain rights, which went by inheritance, the same as effects; and which, on the failure of natural heirs, they took especial care should not be lost, by adopting some one into their family; but the adoption of a plebeian into a patrician family, or the contrary, could only be made at an assembly of the people.

5. The right of marriage implied, that a Roman citizen was not permitted to marry a slave, a barbarian, or a foreigner, unless by the permission of the people.

6. The rights of a father were very great. He had the power of life and death over his children; and he might imprison and scourge them, or put them to death by any punishment that he pleased. A son could acquire no property without his father's consent, or until he had been emancipated in the proper form.

7. When a father wished to emancipate his son, he brought him before the prætor, where he sold him three separate times to a friend, who was

bound to return him to his natural father. There attended also five Roman citizens as witnesses, and a *libripens*, who held a brazen balance. In the presence of these, the father delivered over his son to the purchaser, with these words, "*I sell you this my son;*" to which the purchaser answered, "*I testify that this man is mine, according to the Roman rights, and that I purchased him by this brazen coin and balance;*" and having struck the scales with the coin, he gave it to the father by way of price. The suppositious purchaser then said to the magistrate, "*I desire that this man be free according to the custom of the Romans;*" and the prætor, if he approved, putting a rod on the head of the young man, pronounced him free, after the manner of the Romans; upon which the lictor, turning him round in a circle, gave him a blow on the cheek, signifying that leave was granted him to go where he pleased. This ceremony was termed manumission, and was to be repeated three times, with the same formalities, before the son became his own master.

8. The adoption of a youth took place before the magistrates with the same ceremonies, and the adopted passed into the name, family, and sacred rites of the adopter, and succeeded to his fortune. But if the person adopted were his own master, it was necessary to obtain the leave of the people, by proposing a bill to the *comitia curiata*, or assembly of parishes.

9. By the right of property, the Roman citizens enjoyed the free use of all commonages and public buildings, and the liberty of transferring farms, slaves, quadrupeds, &c.

10. None but Roman citizens could make a will, be witnesses to it, or inherit any thing by testament. The wills were usually written by the testator, and subscribed by witnesses; but it was reckoned sufficient if one named his heir before seven witnesses; and the testament of a soldier was made in the camp, where, while preparing for battle, he named his heir in presence of his fellow soldiers.

11. The right of tutelage or wardship empowered the father of a family to appoint whom he pleased as guardians to his children; and if he died without having done so, a proper person was named by the prætor, or that charge devolved on the nearest relation by the father's side. This right also disqualified women from transacting any private business of importance, without the concurrence of their parents, husbands, or guardians; and the husband at his death usually appointed a guardian to his wife, the same as to his children.

12.—II. PUBLIC RIGHTS. — The public rights of Roman citizens were, the right of being enregistered in the censor's rolls; the right of serving in the army*; that of being taxed only in proportion

* In the early ages of the commonwealth, none but citizens

to their estates ; the right of suffrage, or of giving their votes at the public assemblies of the people ; eligibility to fill the different offices in the commonwealth ; and the right of assisting at the public sacrifices, and of worshipping the peculiar gods of their family.

13. Such were the private and public rights of a Roman citizen, and so much was this honour esteemed, that it was a maxim among the Romans, that no one could be a citizen of Rome who suffered himself to be made a citizen of any other place.

14. All persons who were not enrolled on the censor's books as citizens, were called *peregrini*, or foreigners, whether they lived at Rome or elsewhere. Under the commonwealth their situation was very disagreeable. They were permitted to live in the city, but they enjoyed none of the rights above mentioned, and, consequently, could neither possess legal property, nor make a will. They were excluded from all share in public affairs, were not allowed to wear the Roman dress, and might be expelled from the city at the pleasure of the magistrates. But these distinctions were abolished by the emperors, and foreigners attained to the highest honours of the state.

were enlisted ; but as the Romans extended their dominions, soldiers were taken from the conquered nations.

QUESTIONS.

1. Who were those called Roman citizens? 2. What were their private rights? 3. What was meant by the right of liberty? 6. What were the rights of a father? 7. What ceremonies were used at the emancipation of a son? 11. What was meant by the right of tutelage? 12. What were the public rights of Roman citizens? 14. Under what disabilities did foreigners labour?

CHAP. IX.

ASSEMBLIES OF THE PEOPLE.

*The Comitia Curiata — Centuriata — Manner of Voting
— Comitia Tributa.*

1. GENERAL assemblies of the Roman people, regularly convened by a magistrate to give their votes on any question, were called *comitia*. There were three sorts of *comitia*; the *curiata*, the *centuriata*, and the *tributa*.

2. The *comitia curiata* was an assembly in which the inhabitants of Rome voted according to the thirty *curiæ*, or parishes, into which the city was divided, and what a majority of them determined, was received as the decree of the people.

3. This assembly was seldom convened except for the passing of some particular law relating to adoptions and wills, or to the creation of officers for an expedition, and for the election of some of the priests. It was summoned at first by the kings, and afterwards by the consuls and the superior magistrates, who always presided. It was held in that part of the forum called the *comitium*, in which was the pulpit or tribunal, from which the orators made their harangues. It was called *rostra*, from

its being adorned with the beaks of ships, (in Latin *rostrum*,) taken from the Antiates in the first naval battle which the Romans fought.

4. The manner of voting was as follows. When the subject had been proposed, (if none of the magistrates interposed their authority to stop the proceedings,) the president ordered the people to divide into their respective *curiæ*, where they consulted upon the matter. The *curiæ* were then called out, by lot, to give their votes, man by man; the majority of the votes in the *curiæ* being considered as the voice of the whole *curiæ*, and the majority of *curiæ* as the general consent of the inhabitants.

5. But the principal Roman assembly was the *comitia centuriata*, in which the people gave their votes, divided into the centuries of their classes, according to the *census* established by Servius Tullius.

6. In order to ascertain the number and condition of the people, that king obliged every citizen to give, upon oath, a true account of his age, fortune, slaves, and place of abode; then, according to the value of their estates he distributed the Romans into six classes, and each class he divided into a certain number of centuries.

7. The first class containing the *equites* and the richest citizens, consisted of ninety-eight centuries; the second class, consisted of twenty centuries, ten of old men, and ten of young, whose fortunes were

inferior; to this class were added two centuries of artificers, to manage the engines of war. The third class was composed of twenty centuries; the fourth, of the same number. The fifth was divided into thirty centuries; and in this class were included the musicians of the army. The sixth class comprehended those who had little or no estate, and although more numerous than any of the other classes, yet it formed but one century.

8. This *census*, or review of the people, was held every five years in the *Campus Martius*; after the ceremony, an expiatory sacrifice was offered up by the censors, consisting of a sow, a sheep, and a bull, which were carried round the whole assembly, and then slain. This ceremony of purification was styled *lustrum condere*; and on this account the space of five years is often called *lustrum*.

9. The *comitia centuriata* were held for electing consuls, prætors, and censors; for trying persons accused of crimes against the state, for declaring war, and for passing all the laws which were proposed by the chief magistrates.

10. They could only be assembled by the consuls, prætor, dictator, or interrex, who presided at them, and who summoned them by an edict seventeen days before they were held, that the people might have time to deliberate on what they were to determine at the meeting.

11. They were usually held about the end of July, or the beginning of August, for the election

of magistrates; but for enacting laws, or for trials, they might be held on any legal day.

12. Before a law was proposed in this assembly, it was usual for it to have passed in the senate, and to have been pasted up in public during three market-days, that all the citizens might have an opportunity of perusing and considering it.

13. The same form was likewise observed in cases of trials for treason, when the charge was exposed to the public during as long a time, and the day fixed for the trial: the accused person, in the mean time letting his hair and beard grow, and going about in a mean garb to solicit the favour of the people.

14. On the day appointed for the meeting, the consul, attended by an augur, went without the city to take the auspices, which usually consisted in observing the appearance of the heavens, the flight of birds, or the feeding of chickens; and if the augur declared that there appeared nothing to prevent the meeting, it was held that day; but if the auspices had not been taken in due form, or had been unfavourable, the people could not be assembled.* The meeting might also be prevented

* So scrupulous were the ancient Romans on this head, that if the augurs, at any time afterwards, recollected that there had been any informality in taking the auspices, whatever had been done at the *comitia* was declared null; and the magistrates were obliged to resign their offices, sometimes even after they had held them for several months.

by the interference of the tribunes, or of a magistrate of equal authority with the one presiding.

15. When the people were assembled, the magistrate, after repeating a set form of prayer, delivered an address, in which he explained the business of the meeting. If magistrates were to be elected, the names of the candidates were proclaimed; if a law was to be passed, it was read aloud by a herald, and any citizen was allowed to speak for, or against it; which was also permitted when application was made to the people for the punishment of a public delinquent.

The arguments on both sides of the question having been delivered by the different speakers, the magistrate called upon the people to divide, on which every one separated to his own tribe and century. The names of the centuries were then thrown into an urn, which having been shaken, the century which was presented first, gave its vote first*, and was called the prerogative century.

16. The chief magistrate, sitting in a tent in the middle of the *Campus Martius*, ordered the prerogative century to come and give their votes. They then moved from the place where they stood, and

* At the institution of the *comitia centuriata*, the *equites*, and the richest class, gave their vote first; and if they all agreed, which was usually the case, the business was decided, and the other classes did not give their votes. But this arrangement, so disadvantageous to the commons, was afterwards rectified by the adoption of the above plan.

went into an enclosure called *ovile*, or *septum*, by a narrow passage of boards, raised from the ground, which was termed *pons*.

17. At the entrance of the *pons* each citizen received, from the *diribitores**, tablets, on which were inscribed, in the election of magistrates, the initials of the candidates; or, if a law was to be passed, only two tablets were delivered, on one of which was written, U. R., that is, *Uti Rogas*, I am for the law; and on the other A, for *Antiquo*, I forbid it.

18. At the entrance of the *ovile* was placed a chest, guarded by proper officers, into which every one threw which of the tablets he pleased. After the whole of the century had voted, the officers counted the votes, and declared them to the president, and the opinion of the majority was declared to be the vote of that century. The other centuries being called by a herald in their order, went into the *ovile* and delivered their votes in the same manner, till a majority of them agreed in the same opinion; and what they decreed was considered as ratified and unalterable.

19. The candidate who had most votes was then called by the presiding magistrate, and, after a solemn prayer, and taking an oath, was conducted home with great pomp.

* The *diribitores* were certain inferior officers, so called from their marshalling or dividing the people.

20. It was remarkable, that, in passing a law, or in the election of magistrates, the vote of that century, of which the tablets were equal, was considered null, and was not declared; but in trials, if the century had not condemned, and the tablets were equal, the vote was taken for an acquittal.

21. The *comitia tributa* was an assembly, in which the people voted, divided into tribes, according to their regions or wards.

22. The number of tribes, though at first but three, was afterwards increased to thirty-five, on account of the addition of new citizens at different times. They were divided into thirty-one country, and four city tribes, the latter of which were thought less honourable than the former.

23. The meeting of the tribes was held to create inferior magistrates, as the *ædiles*, the *tribunes of the people*, and the *quæstors*; and all the provincial magistrates; and to elect the *Pontifex Maximus*, and other priests.

24. It was held by one of the *tribunes*, or by the *consul*, usually in the *Campus Martius*, where separate places for each tribe were marked out with ropes.

25. All persons who enjoyed the full right of Roman citizens, whether inhabitants of the city or not, had the liberty of voting at this assembly.

26. The proceedings in summoning and holding the *comitia tributa* were similar to those already described, except that they could be held without

the consent and approbation of the senate, and without taking the auspices, which was requisite before convening the other two.

QUESTIONS.

1. WHAT were the *comitia*? 2 What was the *comitia curiata*? 3. On what occasions were they assembled? 3. How did they vote? 4. Which was the principal assembly of the people? 8. How often was the census held? 9. What affairs were determined at the *comitia centuriata*? 12. 13. What forms were observed before a measure was proposed to the assembly? 14. What circumstances might prevent the meeting? 15. How was the business of the meeting conducted? 17. 18. In what manner did they give their votes? 20. How was the case decided when the votes were equal? 21. What was the *comitia tributa*? 23. For what purposes was it held?

CHAP. X.

THE LAWS, JUDICIAL PROCEEDINGS, AND PUNISHMENTS OF THE ROMANS.

Laws of the Twelve Tables — Civil Trials — Criminal Trials before the People — Before the Prætor — Punishments.

1. IN the beginning of the Roman state, every legal question or punishment was decided by the sole authority of the kings; some of whom, however, enacted laws, which were confirmed and universally received by the people. After the expulsion of Tarquin these institutions were regarded not as written law, but as customs only; and the consuls determined most causes, as the kings had done, according to their own views of equity.

2. To remedy the inconvenience arising from this arbitrary mode of judicature, commissioners were sent into Greece to collect the most salutary statutes for the benefit of their country; and on their return the *Decemviri* formed that celebrated code of laws called, The Laws of the Twelve Tables, which became the great foundation of Roman jurisprudence. But the subsequent exten-

sion of dominion, with the increase of riches, and consequently of the number of crimes, gave occasion to a great many new laws which, as described in the preceding chapter, were passed by the assemblies of the people, on the application of a magistrate.

4. Under the emperors the ancient manner of establishing laws was entirely dropped, every thing was done according to their absolute will, and whatever they ordained had the authority of a law.

5. This change so increased the number, that in the reign of Justinian there were more than two thousand distinct volumes of statutes and reports. These being rendered almost useless by their immense number, that emperor employed the most eminent lawyers in his dominion to select and arrange such as were most valuable; and in six years was produced a system of jurisprudence, which, for its comprehensiveness and utility, was universally received throughout the Roman world, and has since formed the ground-work of civil law in most of the modern states of Europe.

6. The judicial proceedings of the Romans were either *private* or *public*, that is, *civil* or *criminal*.

7. CIVIL TRIALS. — The civil trials of the Romans comprehended all private causes, and all controversies that might arise between man and man.

8. The manner of carrying on private suits was as follows: The injured party summoned the offender to go with him before the prætor; if he re-

fused, the plaintiff took some one present to witness, by asking, *Licet attestari*? May I take you to witness? and, if the person consented, he offered the tip of his ear, which the prosecutor touched. The accused might then be dragged by force to court, where, if he found security for his appearance at the proper time, he was set at liberty.

9. If the offender could neither give bond for his appearance, nor make any private agreement, both parties went before the prætor, where the plaintiff proposed the action which he intended to bring against the defendant, and prayed the court to issue a writ to that purpose. The writ being obtained, was read to the defendant, who was then required to give bail for his appearance in court in three days.

10. In the mean time, the mutual friends of the parties generally compromised the difference, and the action was stopped.

11. On the day appointed for hearing, the prætor caused the parties to be summoned; upon the default of either party, without valid excuse, he lost his cause; but if both appeared, the plaintiff proceeded to prefer his suit, according to a set form.

12. Judges * were then appointed by the prætor,

* The *judices*, or judges, in the Roman trials, nearly corresponded to our jurymen; while the prætor, or magistrate presiding, performed the functions of our judge. The *judices* were chosen from among the senators and knights, and were sworn to judge according to the laws, and the best dictates of their understanding. Sometimes only one was appointed to decide a cause, and then he usually appointed some lawyers to assist him with their counsel.

with the approbation of the defendant, to hear and determine the question, and the number of witnesses fixed, usually to ten, that the trial might not be unreasonably protracted. The parties, or their agents, then proceeded to give security, that they would abide by the sentence of the court, and the judges took an oath at the altar, that they would determine impartially, and to the best of their judgment.

13. After these steps, the cause was argued by the lawyers on both sides, assisted by witnesses, writings, &c. To prevent them, however, from being too tedious, it was ordained that they should speak by an hour-glass, or, at the discretion of the judges.

14. The pleadings being ended, judgment was given according to the opinion of the majority of the judges. If the suffrages were equal, it was left to the prætor to determine, and, if half the judges condemned the defendant to pay one sum, and half another, the least sum was always exacted.

15. After sentence was passed, the point could not be altered, but the condemned party was obliged to do or pay what was decreed ; and if he failed, or did not find securities within thirty days, he was given up by the prætor to his adversary, who might sell him into slavery.

16. CRIMINAL TRIALS. — The inquisition of criminal cases belonged at first to the kings, and afterwards to the consuls, who transferred it to the people, lawfully assembled. In capital and impor-

tant causes, the people either judged themselves, or appointed persons to preside at the trial, who were called *quæitores*, and whose authority lasted only till the trial was over. But at length the duty devolved on four prætors, and the senate or people seldom interfered, unless on extraordinary occasions, or in consequence of an appeal.

17. Those assemblies of the people, before whom trials were held, were the *centuriata*, and *tributa*; the former taking cognizance of such questions as affected the life or liberty of a Roman citizen, and the latter of offences punishable by fine. The method of trial was the same in both assemblies. It was requisite that a magistrate should be the accuser; but the person brought to trial was to be in a private station.

18. The magistrate who brought forward the accuser, having called an assembly, and ascended the *rostra*, declared that he would, on a day which he appointed, accuse a particular person of a certain crime, and ordered that the person accused should then be present: if the criminal could not give sufficient surety for his appearance, he was committed to close custody.

19. Upon the appointed day, a herald cited the criminal from the *rostra*, and if he were absent without a valid excuse, such as indisposition, &c., he was condemned. But if he appeared, and no magistrate interfered to stop the proceedings, the accusing magistrate repeated his charge, three times,

with the interval of a day between each, and supported it by witnesses, documents, and other proofs, at the end of the accusation mentioning the particular punishment specified by the law for such an offence.

20. On these respective days the criminal stood under the *rostra*, clothed in a mean garb, and exposed to the scoffs and raileries of the multitude.

21. The accusation was then written out, and publicly exposed during three successive market days. On the third market day, the accuser again repeated his charge to the assembly of the people, and when he had concluded, the person under trial, or his advocate, was allowed to make his defence.

22. Notice was then given what day the *comitia* would be held for awarding judgment. If the intended punishment were only a fine, the *comitia tributa* were summoned; but if the offence was capital, it was held before the *centuriata*.

23. In the mean time the criminal and his friends used every method to induce the accuser to drop his accusation. But if this could not be effected, he attempted to move the compassion of the people, by assuming a ragged gown, or to prevent them from voting, by the interference of a magistrate, or the prohibition of the augurs.

24. The *comitia* being assembled, the people proceeded to give their votes the same as in passing a law. * If the criminal absented himself on the last

* See Sect. II. of the last chapter.

day of his trial, he forfeited his sureties, and he was banished by a decree of the assembly.

25. Criminal trials, that were not of an atrocious nature, were usually conducted by *quæstores*, or inquisitors, who were invested with a temporary authority for that purpose by the people; until the year of Rome 604, when four prætors were appointed to remain in the city, and preside at public trials, one at trials concerning extortion; another, concerning bribery; a third, concerning crimes committed against the state; and a fourth, about defrauding the public treasury. The same form was used by the prætors as the inquisitors had before established.

Any Roman citizen might accuse another before the prætor, but it was reckoned dishonourable to become an accuser unless on account of the republic, to defend a client, or to avenge a father's quarrel.

26. The criminal was first summoned to appear as in civil affairs, and a day was appointed for the accusation, when both parties being present before the prætor, the accuser first took a solemn oath that he did not accuse from malice, and then repeated his charge. If the culprit was silent, or confessed his crime, the punishment was awarded without further proceedings; but if he denied, the accuser requested that his name might be enrolled in the list of criminals; and a copy of the indict-

ment was given to the prætor, who named a day on which the trial would be held.

27. From the entry of his name, till the trial was over, the accused person wore a mourning habit, let his hair and beard grow, and assumed every appearance of sorrow and concern. He also procured patrons or orators to defend his cause.

28. On the appointed day, the court being met, and the parties appearing*, the *judices* or jury were chosen by lot, but the defendant and accuser had the privilege of rejecting such as they did not approve, the prætor substituting others in their places.

29. These being sworn, the trial began, and the accuser proceeded, in a studied oration, to state the charge against the criminal, confirming it by witnesses and other evidence, and aggravating it by all the powers of eloquence; for he was not limited with respect to time, being allowed as many days as he pleased to make good his charge.

30. The advocates for the accused then spoke in answer; and in their defence, which sometimes lasted several days, they tried to move the compassion of the *judices*, and brought forward persons to attest the character of their client, but the witnesses were to be at least ten in number, or their recommendation was of no avail.

* If the accuser was absent, the name of the accused was struck off the roll; but, if the latter was absent, he was exiled.

31. When the pleadings on both sides were concluded, a herald called out *dixerunt*, they have done speaking; and then the prætor sent the *judices* to deliberate on their verdict, delivering to each three tablets; one was marked with the letter C for *condemno*, I condemn; another with the letter A for *absolvo*, I acquit; and on the third were the letters N. L., *non liquet*, I am not clear, which denoted a desire for the adjournment of the trial.

32. In the place to which the *judices* withdrew * was placed an urn, into which they threw such of the tablets they thought proper; the accused person prostrating himself at their feet while so doing, to excite their compassion. The tablets being taken out and counted, the prætor pronounced sentence according to the opinion of the majority, and if the criminal was condemned, he was punished by law according to the nature of his crime.

33. PUNISHMENTS. — The Roman punishments authorized by law were:

Mulcta, or fine.

Vincula, imprisonment and fetters.

Verbera, or stripes generally inflicted with rods.

Talio, or the infliction of a punishment similar to the injury; as an eye for an eye, a limb for a limb, &c.

34. *Infamia*, or public disgrace; by which the delinquent, besides the scandal, was rendered in-

* During the trial the *judices* sat on each side the prætor or inquisitor.

capable of holding public offices, and deprived of many other privileges of a Roman citizen.

35. *Exilium*, banishment, was inflicted indirectly; for the phrase used in the sentence and laws was, *Aquæ et ignis interdictio*, forbidding the criminal the use of fire and water; in consequence of which he was obliged to leave Italy, but might go to whatever other quarter he pleased.

Servitus, or slavery.

36. *Mors*, death, which was either *civil* or *natural*. Banishment and slavery were called a civil death. The modes of inflicting natural death were, beheading, scourging, strangling, usually performed in prison, and throwing the criminal headlong from the Tarpeian Rock, or from that place in the prison called *Robur*. Slaves only, or very mean persons, were crucified.

37. A person guilty of parricide was punished by being severely scourged with rods, and then sewed up in a leathern sack, as unworthy of the light, together with a serpent, an ape, a cock, and a dog, and thrown either into the sea or a deep river. Violent death was seldom inflicted in the time of the commonwealth; but, under the emperors, executions became more frequent; and exposing to wild beasts, burning the criminal in a pitched shirt, and many other modes of torture were devised by the inventive cruelty of depraved men, whose abuse of power was their mark of its possession.

QUESTIONS.

1. How was justice administered during the early period of the Roman state? 2. How was this inconvenience remedied? 8. What form was observed in taking a person to witness? 11, 12. Relate the mode of trial. 13. By what were the lawyers regulated in the length of their speeches? 15. What followed the passing of the sentence? 18. 19. What were the first proceedings in a trial before the people? 21. What was the next step? 23. How did the criminal conduct himself? 24. What took place on the last day? 26. How was a criminal trial conducted before the prætor? 28, 29. Relate that form of trial. 30. How many persons were necessary to attest the character of the prisoner? 31, 32. How did the judices return their verdict? 34. What is remarkable of the punishment of exile? 36. How was death inflicted? 57. How were parricides punished?

END OF THE FIRST BOOK.

BOOK II.

RELIGION OF THE ROMANS.

CHAP. I.

DEITIES.

1. THE Gods or deities, worshipped by the Romans, were extremely numerous. They were divided into *Dii majorum gentium*, or the great celestial deities, and *Dii minorum gentium*, or the inferior divinities.

2. The great celestial deities were, Jupiter, Juno, Minerva, Vesta, Ceres, Neptune, Venus, Vulcan, Mars, Mercury, Apollo, and Diana; to these were added eight, called *Dii selecti*, or select gods; namely, Saturn, Janus, Rhea, Pluto, Bacchus, Sol, Luna, and Genius.

3. The inferior divinities were of different kinds: the *indigetes* or heroes, who, for their virtue and merits, were ranked among the gods, the chief of whom were Hercules, Castor, and Pollux; the *semones*, less than gods and more than men; they were Pan, Faunus, Flora, Pomona, Hymen, &c.

4. Among the *dii minorum gentium* were also included the virtues, vices, and affections of the mind, which the Romans worshipped; those emperors who, after their death, were ranked among the gods, and the gods adopted from other nations.

5. In the early ages of the commonwealth, the Romans not only possessed the most noble and generous spirit, but also rather exceeded than fell short in their virtues. Thus they were devout to superstition; valiant to a contempt of life, and an inconsiderate courting of danger; frugal and temperate to a voluntary abstinence from lawful pleasures; constant even to their own ruin, and rather rigorous than just.

6. But as they extended their dominions, and adopted the gods of the conquered nations, they adopted also their luxuries and their vices; so that at length they degenerated from the valour and piety of their ancestors, and from being just, temperate, and generous, they became extravagant, unjust, and avaricious.

QUESTIONS.

1. How were the Roman divinities distinguished? 2. Who were the *dii majorum gentium*? 3. Who were the *dii minorum gentium*? 4. What others were also included? 5. What was the character of the Romans in the early period of their commonwealth? 6. Did they not afterwards degenerate?

CHAP. II.

MINISTERS OF RELIGION.

Pontifices — Augurs — Haruspices — Quindecemviri — Septemviri Epulonum — Fratres Amburvaeles — Curiones — Feciales — and Priests of particular gods.

1. IT is remarkable that the ministers of religion did not form, as among us, a distinct order from the other citizens; for the Romans had not the same discrimination between public employments that we have, and the same person might at one time act as a judge or a priest, and command an army. They were usually chosen from the most virtuous and honourable men in the commonwealth, and were held in great consideration.

2. The Roman priests consisted of such as were common to all the gods, and of those appropriated to a particular deity. Of the former kind, the principal were:

3. The PONTIFICES, whose duty it was to give judgment in all causes relating to sacred things; to see that the inferior priests did their duty, and to punish them if they saw occasion; to prescribe rules for public worship; and to regulate the year and the public calendar.

4. They were held in such high veneration, that they had the precedence of all magistrates, and were not bound to give an account of their conduct even to the senate or people.

5. The chief of the *Pontifices* was called *Pontifex Maximus*. He possessed great dignity and influence, and his office was considered as one of the most honourable in the commonwealth. He was the supreme judge and arbiter in all religious matters, and all the other priests were subject to him; his presence was requisite in public and solemn religious acts, and in ancient times he kept a register of the public transactions of every year, which lay exposed in his house to the inspection of the people.

6. The *Pontifex Maximus* was created by the people, while the other *pontifices* were chosen by a college of their own members. They wore a white robe, bordered with purple, and a woollen cap, in the form of a cone, with a tuft or tassel on the top of it.

7. AUGURS were priests, who professed to interpret dreams, prodigies, &c. and from them to foretel future events. The dignity of augur was one of the most important functions in the Roman state, for nothing of importance was done respecting the public, either at home or abroad, in peace or in war, without consulting them.

8. The invention of soothsaying is generally attributed to the Chaldeans; from them the art passed to the Greeks, who delivered it to the Tuscans, and

they to the Latins and Romans. Anciently the Patrician youths were instructed as carefully in this art as ours are in classical literature. But it seems to have been at first contrived, and afterwards cultivated, chiefly to increase the influence of the leading men over the multitude. The whole system was involved in uncertainty, as future events can be known only to that All-wise and Omniscient Power which preserves and governs the universe.

9. The augurs were fifteen in number, and their chief was called *magister collegii*, the master of the college. They wore a kind of robe called *Trabea*, striped with purple and scarlet, and a cap of a conical shape, like that of the *pontifices*. They carried in their right hand a crooked staff, to mark out the quarters of the heavens. A singular privilege which the augurs enjoyed, was that of whatever crime they might be guilty, and however atrocious, they could not be deprived of their office, because they were entrusted with the secrets of the empire.

10. The augurs discovered tokens of futurity chiefly from four sources; from appearances in the heavens, as thunder, lightning, comets, meteors, &c.; from the flight or singing of birds; from the eating of chickens; and from quadrupeds and uncommon accidents.

11. The observations on the heavens were made usually in the dead of the night, or about twilight. The augur took his station on an elevated place,

and having offered up a solemn prayer, sat down with his face towards the east, then he marked out the heavens into four quarters, with his rod, and waited for the omen, which never signified any thing, unless confirmed by another of the same sort. Thunder or lightning on the left was a lucky omen; and the augur observed, if the number of peals and flashes were even or odd.

12. The birds from which the augurs derived omens by singing, were the raven, the crow, the owl, the cock, the magpie, &c.; and those by flight were, eagles, vultures, buzzards, &c. The croaking of a raven on the right, and of a crow on the left, were reckoned fortunate, and the contrary, unfavourable.

13. The manner of divining from the sacred chickens was as follows: Early in the morning, the augur, who was to make the observation, ordered the coop to be opened, and threw down a handful of crumbs or corn. If the chickens did not run fluttering to their meat; if they took no notice of it, or flew away, the omen was esteemed unfortunate. But if, on the contrary, they hastily came to the food, and picked it up with greediness, the omen was esteemed particularly happy.

14. The general observations on quadrupeds were from their crossing the way, appearing in an unaccustomed place, or running to the right or to the left. The ominous beasts were, wolves, foxes, goats, asses, heifers, rams, mice, and some others.

Future events were also prognosticated from sneezing, spilling salt on the table, stumbling, and other accidents of that kind.

15. The office of the HARUSPICES resembled that of the augurs, but they were not esteemed so honourable. Their duty was to examine the entrails of the victims; from which, and from other circumstances attending the sacrifice, they derived omens of futurity. This they did, from the beasts themselves, from their entrails, from the flame of the sacrifice, and from the flour, frankincense, wine, and water used in the sacrifice.

16. Before the victim was sacrificed, they had to observe, if it came to the altar without resistance, and stood there quietly; if so, the omen was lucky; but if it was obliged to be dragged to the altar, escaped from the stroke, or roared and struggled much after receiving it, the omen was unpropitious. After opening the victim, they examined the colour of the interior parts: a double liver, and a small and lean heart, were reckoned highly unfortunate; but nothing could be thought more fatal and dreadful, if the entrails fell out of the priest's hands: if they were of a pale livid colour, or more bloody than usual, they indicated sudden danger and ruin.

17. As to the flame of the sacrifice, if it arose freely in a pyramidical form, clear and transparent, it was a favourable omen; but if it was kindled with difficulty, or did not burn upright; if it was slow in consuming the sacrifice, and sent forth a

crackling noise, it was considered unfortunate and unpropitious. In the meal, frankincense, wine, and water, they perceived prognostics from their taste, smell, colour, &c.

18. The QUINDECIMVIRI were priests who had the charge of the Sibylline books, examined them by the direction of the senate, in dangerous conjunctures, and performed the sacrifices which they enjoined. Their priesthood was for life, and they were exempted from the obligation of serving in the army, and of filling civil offices in the commonwealth.

19. The cause of their institution was as follows: A woman in strange attire is said to have come to the king, Tarquinius Superbus, offering for sale, nine books of sibylline, or prophetic oracles. But, upon Tarquin's refusal to give the price which she asked, she went away and burnt three of them. Returning soon after, she asked the same price for the six remaining; but being ridiculed by the king as an impostor, she departed, and burning three more, returned, still demanding the same price as at first. Tarquin, surprised at the strange conduct of the woman, consulted the augurs what to do. They blamed him greatly for not buying the nine, and commanded him to take the three remaining at whatever price they were to be had. The woman, after having delivered the three prophetic volumes, and desired them to be carefully kept, and special attention paid to the contents,

disappeared from before him, and was never seen afterwards.

20. As these Sibylline books were supposed to contain the fate of the Roman empire, they were kept with the greatest care in a stone chest, below ground, in the Temple of Jupiter Capitolinus, and in any public danger or calamity, the *quindecemviri* were ordered by the senate to inspect them.

21. *SEPTEMVIRI EPULONUM* were seven priests who prepared the sacred feasts at games, processions, and other solemn occasions.

22. As it was customary among the Romans to decree feasts to the gods, these sacred entertainments became so numerous, that the pontifices were no longer able to attend to them, on which account, this order of priests was instituted to act as their assistants.

23. It was their office to observe that nothing was omitted at the sacred feasts, and in the public sacrifices. If any profanation or disorder was committed, they reported it to the *pontifices*; and if any thing had been neglected, or wrongly performed in the public games, they also gave in their report.

24. These sacred feasts were prepared with great magnificence, and the deities themselves were, in a manner, invited to them, for their statues were brought on rich beds, and placed at the most honourable part of the table, as the chief guests.

25. Another fraternity of priests, which, though less considerable, was in great repute at Rome, were

the *Fratres amburvaeles*, twelve in number, who offered up sacrifices for the fertility of the ground. The office of these priests was for life, even in banishment or captivity. They wore upon their heads, at the time of the solemnity, a crown made of the ears of corn, and a white woollen wreath about their temples.

26. They are said to have been instituted by Romulus, in honour of his nurse Acca Laurentia, who had a custom, once a year, of making a solemn sacrifice for a blessing on the fields, her twelve sons always assisting at the ceremony.

27. CURIONES were priests, thirty in number, who were chosen by the different *curiæ*, to perform the sacred rites belonging particularly to each. They were subject to the *curio maximus*, who was elected at the *comitia centuriata* to preside over the rest.

28. The FECIALES were arbitrators in all controversies relating to war or peace, nor was it lawful to begin hostilities until they had declared all expedients for an accommodation ineffectual. They were twenty in number, and their chief was called *pater patratus*.

29. The *Priests of particular gods* were called by the Romans *Flamines*. The chief of these were the *Flamen Dialis*, or priest of Jupiter, who was attended by a lictor, and had the insignia of a consul; *Flamen Martialis*, the priest of Mars; and *Quirinalis*, that of Romulus.

30. The SALII, or priests of Mars, were twelve in number, and derived their name from dancing through the streets, on solemn occasions, having their waist bound with a brazen belt, and carrying in their hands an *ancilia*, or sacred shield. One of these shields is said to have fallen from heaven, in the reign of Numa; and being supposed to be a shield of Mars, was accounted sacred. That it might not be stolen, eleven similar were made in imitation of it, and the whole committed to the care of the *Salii*.

31. The LUPERCI, or priests of Pan, were the most ancient order of priests. They celebrated the feasts called *Lupercalia*, almost naked.

32. *Potitii* and *Pinarii* were instituted by Lysander, in honour of Hercules, after he had slain the giant Cacus, who had stolen some of his cattle. Every year, a young bullock, that had never borne the yoke, was offered in sacrifice to that god, by the descendants of the *Potitii* and *Pinarii*, two noble families at the court of Evander.

33. GALLI, the priests of Cybele, mother of the gods, were the most singular among all the religious orders. They were all of Phrygian origin, and, in their solemn processions, danced in armour, carrying round the image of Cybele, with the gestures of mad people, rolling their heads, beating their breasts to the sound of the flute, sometimes also cutting their arms, and uttering dreadful imprecations.

34. The VIRGINES VESTALES, or the vestal virgins, were priestesses consecrated to the worship of Vesta, the goddess of fire.

35. Their duty was to keep a fire perpetually burning in the temple of this divinity. If, by any accident, it was extinguished, they were not allowed to re-kindle it with ordinary fire, but by the rays of the sun alone. They were bound by a vow of chastity for thirty years, which, if any of them violated, they were buried alive. They wore a long white robe, bordered with purple, and their heads were decorated with fillets and ribbons.

36. The honours and privileges which they enjoyed were very extraordinary. They had a lictor to attend them in public, and the consuls, or prætors, whenever they met them in the street, lowered their *fascæ*, and went out of the way. If they accidentally met a criminal going to punishment or execution, they could free him from punishment. They rode in a chariot: sat in a distinguished place at the spectacles; and were held in such veneration, that testaments and the most important documents were deposited in their hands.

QUESTIONS.

1. DID the ministers of religion form a distinct class in the community? 3. Who were the *pontifices*? 5. What was the *pontifex maximus*? 7. Who were the augurs? 8. Why was augury chiefly cultivated among the Romans? 10. From what did they derive their omens? 11. How did they make

their observations on the heavens? 13. How did they consult the sacred chicken? 15. Who were the *haruspices*? 16. What omens did they derive from the victim? 18. Who were the *quindecimviri*? 19. What was the cause of their institution? 22, 23. Who were the *septemviri epulones*, and what was their office? 25. Who were the *fratres ambarvales*? 27. Who were the *curiones*? 28. What was the office of the *feciales*? 30. From what did the *salii* receive their name? 33. What is remarkable of the *galli*? 34. Who were the vestal virgins? 35. What was their duty? 36. What peculiar privileges were annexed to their office?

CHAP. III.

TEMPLES AND RITES OF SACRED WORSHIP.

1. THE places dedicated to the worship of the gods, and formally consecrated by the augurs, were called *templa*, temples; and such as wanted that consecration were called *Ædes Sacræ*. A small temple or chapel was called *Sacellum* or *Ædicula*; and a wood or grove of trees, consecrated to religious worship, was called *Lucus*.

2. *Altaria*, or altars erected for offering sacrifices, were usually covered with leaves and grass, &c. adorned with wreathes of flowers.

3. Altars and temples were esteemed an asylum, or place of refuge, among Romans, from whence it was impious to drag them. But the slaves, debtors, or criminals, who fled thither for safety, were sometimes forced away by putting fire and combustible materials around the place; sometimes, also, they were left to perish, by shutting up the temple, and unroofing it.

4. The religious worship of the Romans consisted chiefly in prayers, vows, and sacrifices.

5. Prayer was thought of the greatest importance, and no religious ceremony was performed

without it. They who prayed, stood with their heads covered, looking towards the east, while the priest pronounced the words before them: while they repeated it, they frequently touched the altars, or the knees of the images of the gods, turning themselves round in a circle towards the right, and putting their right hand to their mouth; sometimes they prostrated themselves on their faces before the statue of the god.

6. *Supplicatio*, or thanksgivings, was always made among the Romans for benefits received, and after some remarkable success, such as the gaining of a signal victory, when the senate usually enjoined, by a decree, that thanksgivings should be made in all the temples.

7. With regard to their sacrifices, as every deity had some peculiar rites and institutions, it will not be possible to give more than the general outline of this branch of their worship.

8. It was required of those who offered sacrifices, that they should come chaste and pure; that they should bathe themselves, and be crowned with the leaves of the tree most acceptable to the god to whom they brought the offering. The victims were to be without spot or blemish, and such as had never been yoked to the plough.

9. The priest and the person by whom the victim was presented, went before in white garments, to represent the purity necessary to render the sacrifice acceptable. The beast to be offered was

led by the *popæ* or slayers with a slack rope; and if it were an ox, bull, or cow, it had its horns gilt; but if of the lesser sort, as a sheep, goat, or swine, it was crowned with the leaves of the tree in which the deity was thought to delight for whom the sacrifice was designed.

10. The procession advanced to the sound of musical instruments, and when they had arrived at the altar, the priest placed his hand upon it, while he offered up prayers to the gods, the music still continuing to play, to prevent the hearing of any unlucky noise.

11. Then after silence was ordered, a salted cake, called *mala*, was sprinkled upon the head of the victim, and frankincense and wine were poured between his horns by way of libation. In the next place, he plucked the highest hairs from between the horns, and threw them into the fire that was burning on the altar; and lastly, turning himself to the east, he drew a sort of crooked line with his knife from the forehead to the tail, which was the signal for the public servants to slay the victim.

12. The victim was first struck with an axe or mall; then it was stabbed with knives, and the blood being caught, was poured on the altar.

13. After having flayed and dissected it, the haruspices inspected the entrails, and if the omens were not favourable, another victim was offered up.

14. When the *haruspices* had declared it to have been an acceptable sacrifice, the priest sprinkled the parts they thought fittest for the gods with meal, wine, and frankincense, and burnt them upon the altar.

QUESTIONS.

1. WHAT names were given to the different places of religious worship? 2. How were the altars adorned? 3. What privilege did temples and altars possess? 4. Of what did the religious worship of the Romans chiefly consist? 5. What was their mode of praying? 6. When was thanksgiving decreed? 7. What was required of those who offered sacrifices? 8. What was the order of the procession? 9. What ceremonies preceded the sacrifice? 10. How was the victim slain? 11. What was then done with the body? 12. What terminated the ceremony?



CHAP. IV.

ROMAN DIVISION OF TIME.

1. **THE** principal regulators of the Roman calendar, were Romulus, Numa, and Julius Cæsar. Romulus divided the year into ten months, commencing with March. Numa added those of January and February; and by various methods contrived to remedy the inequality between the solar and lunar year.

2. But his regulations did not exactly answer the end proposed; so that, in the course of some centuries, the festivals and solemn days for sacrifice came to be kept at a season quite contrary to that of their first institution.

3. When Julius Cæsar became master of the commonwealth, he resolved to put an end to this disorder; and, with the assistance of some of the ablest mathematicians and astronomers of his time, he adjusted the year according to the course of the sun, and assigned to each month the number of days which they still contain.

4. As this year of 365 days 6 hours exceeded the length of the real year by eleven minutes, Pope Gregory, in the year 1582, found that the equinoxes had gone back ten whole days. He

caused ten days to be entirely thrown out of the current year, to bring them to their proper places ; and this forms what is termed the Gregorian, or new style.

5. The Romans divided their months into Calends, Nones, and Ides. The Nones were so called because they reckoned nine days from the ides. The Ides were generally about the middle of the month.

6. The Calends were always fixed to the first of every month ; but the nones and the Ides differed in different months ; for March, May, July, and October, had six nones each, and the other eight months only four. In the former, the Nones were on the 7th, and the ides on the 15th ; while in the latter, the nones fell on the 5th, and the ides on the 13th.

7. The Romans, in marking the days of the month, counted backwards ; thus, January 1. was the first of the calends of January : the last day of December was called *pridie kalendas*, the day next before the calends of January ; and so on through the whole year.

NOTE.— *Rules for finding the Calends, Nones, and Ides :*

*Sex Nonas, Maius, October, Julius, et Mars,
Quatuor at reliqui ; tenet Idus quilibet octo.*

Inde dies reliquos omnes dic esse Kalendas.

Nomen fortiri debent a Mense sequenti.

Junius, Aprilis, Septemque, Novemque tricenos.

Unum addas reliquis, viginti Februus octo.

A TABLE OF THE CALENDs, NONES, AND IDES.

	<i>Mar. Jul.</i>	<i>Mai. Octob.</i>	<i>Jan. Decem.</i>	<i>Aug.</i>	<i>Apr. Sept.</i>	<i>Jun. Nov.</i>	<i>Februarius.</i>
1	Kalendæ.		Kalendæ.		Kalendæ.		Kalendæ.
2	6°. Nonas.		4°. Nonas.		4°. Nonas.		4°. Nonas.
3	5°. Nonas.		3°. Nonas.		3°. Nonas.		3°. Nonas.
4	4°. Nonas.		Pridie Non.		Pridie Non.		Pridie Non.
5	3°. Nonas.		Nonæ.		Nonæ.		Nonæ.
6	Pridie Non.		8°. Idus.		8°. Idus.		8°. Idus.
7	Nonæ.		7°. Idus.		7°. Idus.		7°. Idus.
8	8°. Idus.		6°. Idus.		6°. Idus.		6°. Idus.
9	7°. Idus.		5°. Idus.		5°. Idus.		5°. Idus.
10	6°. Idus.		4°. Idus.		4°. Idus.		4°. Idus.
11	5°. Idus.		3°. Idus.		3°. Idus.		3°. Idus.
12	4°. Idus.		Pridie Idus.		Pridie Idus.		Pridie Idus.
13	3°. Idus.		Idus.		Idus.		Idus.
14	Pridie Idus.		19°. Kal.		18°. Kal.		16°. Kal.
15	Idus.		18°. Kal.		17°. Kal.		15°. Kal.
16	17°. Kal.		17°. Kal.		16°. Kal.		14°. Kal.
17	16°. Kal.		16°. Kal.		15°. Kal.		13°. Kal.
18	15°. Kal.		15°. Kal.		14°. Kal.		12°. Kal.
19	14°. Kal.		14°. Kal.		13°. Kal.		11°. Kal.
20	13°. Kal.		13°. Kal.		12°. Kal.		10°. Kal.
21	12°. Kal.		12°. Kal.		11°. Kal.		9°. Kal.
22	11°. Kal.		11°. Kal.		10°. Kal.		8°. Kal.
23	10°. Kal.		10°. Kal.		9°. Kal.		7°. Kal.
24	9°. Kal.		9°. Kal.		8°. Kal.		6°. Kal.
25	8°. Kal.		8°. Kal.		7°. Kal.		5°. Kal.
26	7°. Kal.		7°. Kal.		6°. Kal.		4°. Kal.
27	6°. Kal.		6°. Kal.		5°. Kal.		3°. Kal.
28	5°. Kal.		5°. Kal.		4°. Kal.		Pridie Kal.
29	4°. Kal.		4°. Kal.		3°. Kal.		
30	3°. Kal.		3°. Kal.		Pridie Kal.		
31	Pridie Kal.		Pridie Kal.				

Anno Bissextili Dies sunt 29 in Februario Mense, tuncque sexto Kal. Mart. bis ponitur.

8. The day was divided as with us, into 12 hours, and lasted from six o'clock in the morning to six in the evening; so that from six to seven in the morning was reckoned *hora prima*, the first hour; and so on throughout the day.

9. The night, that is, from six in the evening to six in the morning, was divided into four watches, each consisting of three hours.

10. The Romans had no clocks or watches similar to those in use at present; and the first dial is said to have been set up in Rome, as late as 447 years after the building of the city. Scipio Nasica, the censor, first invented clepsydræ, or water-clocks, for the division of time, and which served by night as well as by day, in the year of the city 595.

QUESTIONS.

1. How many months did the Roman year contain? 2. What was the consequence of their incorrect computation? 3. By whom was this disorder remedied? 4. Who was the inventor of the new style? 5. How was the Roman month divided? 7. How did the Romans reckon their days? 8. How was the day divided? 9. What were the divisions of the night? 10. How did the Romans measure their time?

CHAP. V.

ROMAN FESTIVALS.

1. WHEN Numa divided the year into twelve months, he also distinguished the days into *festi*, dedicated to religious purposes; *profesti*, assigned to ordinary business; and *intercisi*, or half-holiday, partly the one and partly the other.

2. On the *dies FESTI* sacrifices were performed; feasts and games were celebrated in honour of the gods, or they were kept at least as *feriæ* or holidays.

3. These *feriæ* were days on which there was a cessation of business, and were either *public* or *private*: the former were again divided into stated, or such as were annually fixed on a certain day, and occasional; or those which were appointed by order of the magistrates to be observed on solemn occasions, as the gaining of a victory, &c.

4. The chief stated festival of January was the *Agonalia*, in honour of Janus; kept on the 9th. The kalends, or the first day of this month, was noted for the entering of the magistrates on their office; and for the custom of friends wishing each other health and prosperity, and sending presents. Clients and freedmen sent presents to their patrons,

slaves to their masters, and citizens to the magistrates or emperors.

5. On the 15th of February was the feast of *Lupercalia*, in honour of the god Pan, when his priests made a wild procession about the streets, striking every one they met with thongs of goat-skins. On the 21st, was celebrated the *Feralia*, or feast in honour of the ghosts, during which people carried a small offering to the graves of their deceased friends: the day after was the *charistia*, or a festival of peace and love, when all the relations in every family feasted together, and settled differences and quarrels, if any such existed.

6. The kalends of March was the *matronalia*, celebrated by the Roman matrons in honour of Mars. On the 18th, was the *liberalia*, or feast of Bacchus, when young men assumed the *toga virilis*, or manly gown; the following day, a feast was celebrated in honour of Minerva, when boys brought presents to their masters called *minervalia*, and prayed to the goddess for wisdom and learning, of which she was the patroness.

7. The feast of Ceres was kept on the 9th of April, and was celebrated chiefly by women. On the 29th, was the *Florealia*, or feast of Flora, goddess of flowers.

8. On the first day of May were performed the sacred rites of Vesta, by the vestal virgins, in the house of the consuls or prætors, for the safety of the people. On the 9th, was the feast of *Lamires*,

ghosts and spectres, in the dark, which the Romans believed to exist, and to be the souls of their deceased friends. Sacred rites were performed to appease them during three nights.

9. In the remaining part of the year we meet with no festival deserving of note, except the *Saturnalia*, or feasts of Saturn; they were kept on the 17th day of December, and were the most celebrated of the whole year. At first the festival lasted but one day, but afterwards three days were employed in its celebration. During this time all orders of the community were devoted to mirth and festivity. Masters and slaves were all on an equal footing*; friends sent presents to one another, and feasted together at the same table; the schools kept a vacation, and nothing was to be seen in the city but mirth and freedom.

10. The days called *PROFESTI* were distinguished into *fasti*, *nefasti*, *nundinæ*, and *præliares*.

11. The days on which the *prætor* administered justice, were called *dies fasti*; those days on which it was unlawful for him to sit in judgment were called *nefasti*.

12. The *nundinæ* were market-days, which happened every ninth day. The people from the country and neighbouring towns then came to Rome to expose their commodities to sale, and to

* This was done in memory of the liberty enjoyed in the Golden Age under Saturn, before the appellations of servant or master were known to the world.

get their controversies and causes decided by the prætor.

13. *Dies præliares* were days on which the Romans thought it lawful to engage in any act of hostility; for during the time of some particular feasts, as the *Saturnalia* and others, they esteemed it a great impiety to raise, march, or exercise their men, or to engage with the enemy, unless first attacked.*

* In time, most of the year became taken up with sacrifices and festivals, to the great inconvenience and loss of the public; in consequence of this, Claudius, the 4th emperor, abridged their number.

QUESTIONS.

1. WHAT distinction was made in the Roman days? 3. What were the *feriæ*? 4. What were the stated festivals of January? 5. What festivals were celebrated in February? 6. Name the festivals of March. 7. What feasts were solemnized in April? 8. What were the festivals of May? 9. What other festivals were there? 11. What were the days called *fasti* and *nefasti*? 12. What were the *nundinæ*? 13. What days were termed *præliares*?

CHAP. VI.

ROMAN GAMES.

1. THE public games of the Romans may be divided into *ludi circenses*, the games of the circus; so called from their having originally been exhibited in the *Circus Maximus*; and *ludi scenici*, theatrical representations.

2. The games of the circus began with a procession, in which the images of the gods were borne on men's shoulders, with a great train of attendants, both on horseback and on foot; after which followed the combatants, musicians, &c. To the procession succeeded sacred rites, which were performed by the consuls and priests.

3. The chief exercises used at these games were running, wrestling, throwing, leaping, and boxing, which were called *pentathlum*; chariot and horse races, *ludus trojæ*, combats of wild beasts, and of gladiators; and the *naumachiæ*.

4. The combatants were previously trained and fed with a particular diet; and in wrestling, they were anointed with a glutinous ointment.

5. Throwing was generally performed with a *discus* or quoit, of an oval shape, made of stone, iron, or copper, five or six inches broad, and more

than a foot long; this the player threw to a vast distance by means of a leathern thong fastened round his hand.

6. Boxers covered their hands with the *cestus*, a kind of gloves, that had lead or iron sewn into them, to add force and weight to the blow.*

7. The Romans were passionately fond of chariot and horse races. The charioteers were distributed into four parties, distinguished by the different colour of their dress, and occasioned factions as vehement as the most interesting political question ever did, some favouring one company and some another. In the reign of the Emperor Justinian, no less than 30,000 men are said to have lost their lives at Constantinople, in a tumult raised by contention among partizans of the different colours.

8. The *ludus Trojæ*, or Trojan exercise, was a mock fight, performed by young noblemen on horseback, and furnished with arms suited to their age. Their captain had the honourable appellation of *Princeps Juventutis*, or prince of the youth.

9. The combats of wild beasts were either with one another, or with men called *Bestiarii*, who were either forced to it by way of punishment, as was often the case with the primitive Christians, or fought voluntarily for hire. Sometimes even the

* This kind of combat is most admirably described by Virgil, in the contest of Dares and Entellus, *Æneid* 5., and appears to have been attended with very sanguinary results.

chief nobility and gentry voluntarily engaged in these dangerous enterprises.

10. An incredible number of the rarest animals were brought from every part of the world, and the combats between them were exhibited with great variety. Sometimes a tiger being matched with a lion, sometimes a lion with a bull, a bull with an elephant, a rhinoceros with a bear, &c. But the most wonderful sight was, when, by bringing water into the amphitheatre, huge sea-monsters were introduced to combat with wild beasts. So splendid did these shews become, that Pompey, in his second consulship, exhibited 500 lions and 18 elephants, who were all dispatched in one day.

11. The combats of gladiators seem to have taken their rise from the custom of immolating human victims at the funerals of great men: which custom the heathens supposed to be pleasing to the names of the deceased. At first they used to buy captives, or unmanageable slaves, and sacrificed them at the obsequies; afterwards they contrived to veil over their impious barbarity with the specious show of voluntary combat. For this purpose they instructed the persons they had procured in the use of arms, and obliged them to fight to death over the tomb.

12. The people becoming, by degrees, exceedingly delighted with these sanguinary conflicts, the candidates for an office of importance, and the heir of any rich citizen lately deceased, usually vied with

each other in gratifying this barbarous propensity : as for the emperors, it was so much their interest to ingratiate themselves with the commonalty, that they regaled them with these shows almost upon all occasions. Incredible numbers of men were destroyed in this manner. The Emperor Trajan caused 10,000 gladiators to fight, to commemorate his victory over the Dacians.

13. Gladiators were at first captives, refractory slaves, or condemned malefactors, who were purchased by the *lanistæ*, or persons who trained them for the combat. But in the more degenerate ages of the empire, free-born citizens, and even some of noble birth, engaged in this dangerous and disgraceful employment ; induced either by hire, or by a natural ferocity of disposition.

14. The several kinds of gladiators were denominated from their armour and manner of fighting. The most remarkable were the *retiarii* and the *secutores*.

15. The *retiarius* was so called from *rete*, a net which he bore in his right-hand, and with which he attempted to entangle his adversary, that he might dispatch him with a three-pointed lance which he held in his left. If the *retiarius* missed his aim, either by throwing the net at too small or too great a distance, he immediately attempted, by flight, to gain time for another cast.

16. The *secutor*, or follower, was usually matched with the *retiarius*, and was armed with an hel-

met, a sword, and a shield, on which a fish was depicted, in allusion to the net. He was called *secutor*, from his pursuing to dispatch the *retiarius*, when the latter betook himself to flight, and endeavoured to prepare his net for a second throw.

17. There were other kinds of gladiators, as the *Myrmillones*, who fought completely armed; the *Samnites*, so called from their armour; the *Antabatae*, who fought on horseback, with their eyes blindfolded; and those called *Essedarii*, who fought from their chariots, after the manner of the Britons or Gauls.

18. The person who was to exhibit gladiators usually announced the show some time before, by posting up an advertisement in public; and, on the day appointed, the gladiators were brought out all together, and obliged to take a circuit round the arena, in a very solemn and pompous manner; after which they were matched by pairs, as equally as possible.

19. At first, the combatants tried their skill with harmless weapons, till, at the sound of the trumpet, they entered upon more fatal and desperate encounters. When either of them received a considerable wound, his adversary, or the people, used to cry out, *habet*, or *hoc habet*—he has it; and when any one was disabled from continuing the fight, he gave up his arms, and acknowledged himself conquered.

20. Yet this would not save him from being slain, unless he supplicated the pity of the people. If the people were satisfied that he had performed his part with art and courage, they granted him his life, by clenching the fingers of both hands between one another, and holding the thumbs upright; but if they considered that he had displayed little skill, courage, and agility, they sealed his doom by bending back their thumbs, when he was instantly stabbed by his antagonist.

21. Besides this privilege of the people, the emperors had the liberty of saving the lives of the gladiators, when they first entered the games. The person who gave the show always had this right of intercession.

22. The rewards given to the victors were either a palm-crown, adorned with ribbons, or a rod, as a token of their discharge from farther engagements; sometimes, also, a collection of money was made for them among the spectators.

23. The *naumauchia*, or representation of a sea-fight, were exhibited in naval theatres, where there was a sufficient depth of water for the largest vessels to ride in safety, and which were of such amazing extent, that whole fleets went through their evolutions in them without confusion or inconvenience.

24. These contentions were sometimes merely a trial of swiftness in the vessels, and of dexterity in managing the oars; but too frequently the horrors

of a real fight were displayed. Those who fought were usually composed of captives, or condemned malefactors ; who fought to death, unless saved by the clemency of the emperor or of the person who gave the show.

25. The LUDI SCENICI, or dramatic entertainments, were first introduced 391 years after the building of Rome, to appease the divine wrath, when a pestilence was raging in the city.

26. At first this entertainment was merely a rude sort of satirical dialogue, delivered, extempore, by the actors, in which they lashed the vices of the age. These satires were by degrees improved, by being set to music, and repeated with suitable gestures, accompanied with the flute and dancing.

27. It was not till about the year of Rome 514, that the legitimate tragedy and comedy were introduced by one Livius Andronicus, a native of Greece; from which nation the Romans borrowed and improved the whole of their plays, abandoning their old diversion of satires.

28. The plays of the ancient Romans resembled ours in many respects ; yet they had many peculiar appendages, which deserve to be explained, as the chorus, the mask, the sock, and the buskin.

29. The chorus was a company of actors who remained on the stage during the performance, and sung or conversed on the subject during the intervals of the acts.

30. From the vast size of the ancient theatres (which sometimes contained 80,000 persons), the spectators could not distinctly hear the words of the actors. The *persona*, or mask, was therefore invented to remedy this defect, by making the voice clearer and fuller. It was not like the modern mask, but covered the whole of the head, and was fastened to it.

31. The actors of comedy wore a low-heeled shoe, called *soccus*, which, from its effeminate appearance*, suited the characters usually represented; and, from its lightness, was the fittest for dancing.

32. The high-heeled shoe, or buskin, called *cothurnus*, was peculiar to tragedy. It made the actors appear above the ordinary size, such as they supposed the ancient heroes to have been; at the same time, by obliging them to move slowly, it gave them that grave and stately air which tragical subjects required. From thence arose the expression of *sock* and *buskin*, to designate theatrical representations.

* The sock being light and thin, was peculiar to the women, and was always accounted scandalous when worn by men. This appears from the severe censures bestowed by Seneca upon Caligula, for administering justice with a pair of rich socks upon his feet.

QUESTIONS.

1. WHAT division may be made of the public games? 3. What were the principal exercises performed at the games of the circus? 5. Describe the *discus*, or quoit. 6. What was their mode of boxing? 7. What is remarkable in their chariot races? 8. What was the *ludus Trojæ*? 9, 10. Describe the combats with wild beasts. 13. Who were the gladiators? 15, 16. Describe the combat of the *retiarus* and *secutor*. 17. What other kinds of gladiators were there? 19. Describe their manner of fighting. 20. How did the people decide upon the fate of the vanquished? 22. How were the combatants rewarded? 23, 24. What were the *Naumachiæ*? 25. On what occasion were plays introduced at Rome? 26. Of what did they at first consist? 29. What was the chorus? 30. What was the use of the mask? 31. Describe the sock? 32. What was the buskin?

BOOK III.

MILITARY AND NAVAL AFFAIRS.

CHAP. I.

THE LEVIES OF SOLDIERS.

1. WHEN the Romans had any subject of complaint, either real or pretended, against a nation, they sent two or more *Feciales* to demand redress; if it was not immediately granted, they delayed thirty-three days before they declared war in a formal manner. This was done by the *Feciales*, who went to the confines, and, after repeating a few words, threw a bloody spear into the neighbouring territory.

2. The consuls, immediately after their election, proceeded to choose twenty-four military tribunes;

fourteen from the knights, and ten from the commons: they then appointed a day on which all citizens who were of a military age should be present in the capitol.

3. Every Roman citizen, from the age of seventeen to forty-six, was obliged to become a soldier, whenever the situation of public affairs required his services. The only causes of exemption were age, sickness, infirmity, or a release by public authority. Refusal to appear was usually punished by fine, imprisonment, or corporal punishment; and sometimes the delinquents were sold as slaves.

4. On the appointed day, the consul, seated in his curule chair, selected soldiers out of each century of the people; being assisted in so doing by the military tribunes, who had tables by them in which the name, age, and property of every person were exactly described.

5. Every foot soldier was obliged to serve twenty campaigns, and every horseman ten; but they were left at liberty to enlist again at the expiration of that time.

6. The Roman cavalry were called *equites*, and their order the equestrian order; because they were supplied with horses, and money for their support, at the public expense. No one was admitted into this order who had not a competency*,

* See Chapter III. of the 2d Book.

and who did not enjoy the most unblemished character.

7. Thus, the Roman army, instead of being composed of the dregs of the state, as is too frequently the case in modern times, consisted of respectable and virtuous citizens, who fought for the honour of the commonwealth, and felt an interest in its prosperity.

8. This happy constitution of the Roman armies continued till the time of Marius, who made a great alteration in their military system. After that period, the infantry consisted chiefly of the poorer citizens, or of mercenary soldiers; while the knights preferred the enjoyment of ease and affluence at home, to the dangers and fatigues of war abroad; and this is justly reckoned one of the chief causes of the ruin of the republic.

9. The levy being completed, a solemn oath was administered to the whole in the following manner: The tribunes of every legion chose one soldier, who repeated over the words of the oath, — that he would obey his commanders in all things, to the utmost of his power; that he would never leave the army without their consent, nor ever desert their standards. When he had ended, the rest of the legion, passing by one by one, individually swore to the same effect, exclaiming, *Idem in me*, I swear the same.

QUESTIONS.

1. WHAT ceremonies attended a declaration of war? 2. How did the consuls proceed to make the levies? 3. What persons were subject to military services? 5. What was the period of their servitude? 6. Who composed the cavalry? 8. What changes afterwards took place in the military system? 9. In what manner was the oath administered to the soldiers

CHAP. II.

DIVISION OF THE TROOPS.

1. THE troops of the Roman army were divided into legions, each consisting of six thousand men. The legion was divided into ten cohorts, each of which was composed of three maniples; and each manipule consisted of two centuries, or bodies of 100 men.

2. The cavalry attached to each legion was usually 300, divided into ten *turmæ*, or troops; and again, every turma into three *decuriæ*, or bodies of ten men.

3. The whole Roman infantry was divided into three sorts; the *Hastati*, *Principes*, and *Triarii*, of which each legion was legally composed.

4. The *hastati* were so called from the long spears which they used in battle. They consisted of young men in the flower of their age, and therefore occupied the first line in battle.

5. The *principes* were men of middle age, and of great vigour; they composed the second rank.

6. The *triarii* were veterans of approved valour, who formed the third line, and were considered the main strength and hopes of the army. They also

had the name of *pilani*, from the *pilum*, or javelin, which they used.

7. There was another kind of infantry called *velites*, from their swiftness and agility. They did not properly belong to the legion; but, being lightly armed with bows, slings, &c. were stationed in loose order before the army, to be employed when occasion required.

8. The principal officers of the Roman armies were the centurions, the tribunes, the *legati*, or generals, and the *imperator*, or commander-in-chief.

9. Each centurion had the command of a century, or 100 men, of which sixty formed a legion. They were chosen from among the common soldiers, according to their merit: the most honourable of these was called *primipilus*; he presided over all the other centurions, and enjoyed many signal advantages.

10. The tribunes were six in number to each legion. They were generally chosen from among the senators or equites, and had the privilege of wearing a gold-ring. They commanded under the consul, each during a month; and their duty was to decide all controversies, to give the watch-word, to take care of the works and camp, and to perform many other duties of an important nature.

11. The commander-in-chief appointed *legati*, or lieutenant-generals, under him, usually one to each legion. In the absence of the *imperator*, they had the supreme charge of the army, and had the honour of using the *fascies*.

12. The commander-in-chief, in the time of the commonwealth, was usually a consul, and was entrusted with discretionary power either to engage the enemy or not, and to carry on the war in any way he thought proper; the senate and people only reserving to themselves the right of making peace, and declaring war.

13. The departure of the general from the city was attended with great pomp and superstition. After the public prayers and sacrifices for his success were finished, he began his march out of the city, habited in a robe of purple or scarlet, interwoven with gold, and attended by a vast retinue of both sexes, who were desirous of accompanying with their good wishes the man on whom all their hopes and fortunes depended.

QUESTIONS.

1. How were the troops composing the Roman armies divided? 2. What were the divisions of the cavalry? 3. How many sorts of soldiers were there? 4. Who were the *hastati*? 5. Who were the *principes*? 6. Who were the *triarii*? 7. Who were the *velites*? 8. Who were the principal officers in the Roman armies? 9. What command did the centurions enjoy? 10. What were the duties of the tribunes? 11. Who were the *legati*? 12. What powers were vested in the commander-in-chief? 13. What ceremonies attended his departure?

CHAP. III.

ROMAN ARMOUR, WEAPONS, STANDARDS, AND
MILITARY MUSIC.

1. THE arms of the legionaries, both defensive and offensive, were, in a great measure, the same, and consisted of the shield, the helmet, the coat of mail, the greaves, the *pilum*, or dart, and the sword.

2. The shields of the Romans were about four feet long, and two feet and a half broad, usually of an oval shape, but sometimes oblong, and bending inwards like half a cylinder. They were made of wood, strengthened within and without by plates of iron, and the whole covered with a bull's hide. From the middle projected an iron boss, which served to glance off darts and stones, and likewise to press down the ranks of the enemy.

3. The helmet was a head-piece of brass, or iron, which left the face uncovered, and descended behind as far as the shoulders. Upon the top was the crest, in adorning which the soldiers took great pride. The usual ornaments were horse-hair, or feathers of divers colours; but the helmets of the officers were sometimes very splendid, and adorned with gold and silver.

4. The coat of mail was generally made of leather, and covered either with plates of iron or other metal, in the form of scales, or with rings twisted within one another like chains. Sometimes, instead of a coat of mail, the soldiers wore on their breast a plate of metal, so hardened as to be proof against the greatest violence.

5. The Romans also wore greaves for the legs, which were closed about the ancles with buttons. The common soldiers had a kind of shoe or covering for the foot, set with nails, and called *caliga*.

6. The usual shape of the sword was that of the Turkish scimitar, but sharper at the point. Contrary to the custom of other nations, the Roman soldiers wore it on their right side, that it might not be in the way of the shield.

7. The *pilum*, or javelin, was a missile weapon, five feet and a half long, which in a charge was darted at the enemy: the staff was of wood, generally four square, with an iron head, hooked and jagged at the end. Every soldier was armed with two of these *pila*.

8. In the early times of the Roman state the cavalry wore no armour, that they might the more easily mount their horses. But as soon as they found the inconvenience to which they were thereby exposed, they armed themselves like the infantry, except that their shields were smaller, and their javelins thicker, with spikes at each end.

9. The military standard common to the whole legion was a silver eagle with expanded wings, fixed on a spear, holding a thunderbolt in his talons, as if just ready to launch it.

10. The ensign of a manipulus, or company, was a spear with a transverse piece of wood on the top, over which was the figure of a hand; beneath was a small round shield, on which was represented the image of some warlike deity, or, after the extinction of the commonwealth, that of the emperor.

11. The standards of the horse were like our colours, but of cloth, on which were commonly inscribed the names of the emperors in golden or purple letters.

12. The Romans held their ensigns in the greatest veneration, and guarded them with the most religious care. To lose the standard was sometimes esteemed a capital crime, and always stamped the corps with infamy. Hence it was common in a dubious engagement for the general to snatch the standard out of the bearer's hand, and throw it among the enemy, knowing that their men would encounter the extremest danger to recover it.

13. The military music of the Romans consisted entirely of wind instruments made of brass. The chief were the *tuba*, the *lituus*, the *cornu*, and the *buccina*.

The *tuba* was straight, and exactly similar to our trumpet; the *lituus*, or clarion, was almost straight, being only bent a little at the end, in the form of

an augur's staff; the *cornu*, or horn, was bent nearly round; the *buccina* resembled the *cornu*, but smaller, and used only for the watches.

QUESTIONS.

1. WHAT was the offensive and defensive armour of the Roman soldiers? 2. Describe the shield used by the Romans. 3. What was the helmet? 4. How was the coat of mail constructed? 5. What armour was worn on the legs? 6. What is remarkable of the manner of wearing the sword? 7. What was the javelin? 8. Did the cavalry also wear armour? 9. What was the standard belonging to a legion? 10. What ensign was used by the manipuli? 11. Describe the standards of the cavalry. 13. Of what instruments was their martial music composed?

CHAP. IV.

MILITARY DISCIPLINE, AND THE ORDER OF
BATTLE.

1. THE learned Dr. Adam very justly observes, that the discipline of the Romans was chiefly conspicuous in their marches and encampments. They never passed a night, even in the longest marches, without pitching a camp, and fortifying it with a rampart and ditch; and to this may be attributed, in a great measure, the almost invariable success of their military enterprizes, and the vast extension of their dominions.

2. The Roman camp was usually square, having four gates, one in the most suitable place of each side. In the upper part was the *prætorium*, or general's pavilion, and the tents of the officers: in the lower part, which was separated from the upper by an open space, were the tents of the common soldiers. To the right of the *prætorium* was the forum, which served not only for the selling of commodities, but for the meeting of councils, and giving audience to ambassadors.

In the lower part of the camp; the middle was assigned to the cavalry, on both sides of them were

the *triarii*, *principes*, and *hastati*; afterwards came the foreign horse; and, lastly, the foreign infantry.

3. The gates, the ramparts, and different parts of the camp were strictly watched by day as well as by night, and a certain number of maniples were appointed to this service. The sentinels were relieved every three hours, and so strict was the Roman discipline, that a departure from the necessary vigilance was punished with death: to detect this, the sentinels were visited at uncertain times, either by a party of equites, by the tribunes, and, upon extraordinary occasions, by the legati and general himself.

4. The principal ~~part of the~~ discipline of the soldiers consisted in keeping watch, casting up entrenchments, and other laborious services, besides the exercises of walking, running, leaping, swimming, carrying weights, exercising their weapons, and attacking the wooden figure of a man as a real enemy.

5. In marshalling the army for battle, it was usually drawn up in three lines. The *hastati* formed the first line, in close and firm ranks; behind them were placed the *principes*, in more open order; and after them the *triarii*, so wide apart, that in case of a repulse they could receive both the former lines into their ranks.

6. The cavalry was usually placed on the wings, and fought on foot or on horseback, as occasion required. Sometimes they were placed behind

the infantry, from whence they suddenly issued upon the enemy, through the intervals between the maniples. The *velites* were placed in the wings, or divided in small parties among the intervals.

7. The general, surrounded by a select body of men, took up his post near the middle of the army, between the *principes* and *triarii*, as from thence he could best issue his orders. Near him were placed the *legati* and *tribunes*, unless they were appointed to lead on any particular part of the army. The centurions commanded each at the head of his century.

8. When a Roman general intended to lead his troops to an engagement, he first consulted the auspices, and if they were favourable, he displayed a red flag from the top of his tent, as a signal to prepare for battle. He then called an assembly of his soldiers by the sound of trumpet, and harangued them from a tribunal erected with turf. The soldiers answered with shouts, and by beating their shields with their spears.* The trumpets then sounded the march, while the soldiers cried out, *To arms!* As the army advanced near the enemy, the general rode round the ranks, exciting them to courage; and upon his giving the signal to engage, the soldiers rushed forward to the charge with a general shout, to encourage and animate each other, and to strike terror into the enemy.

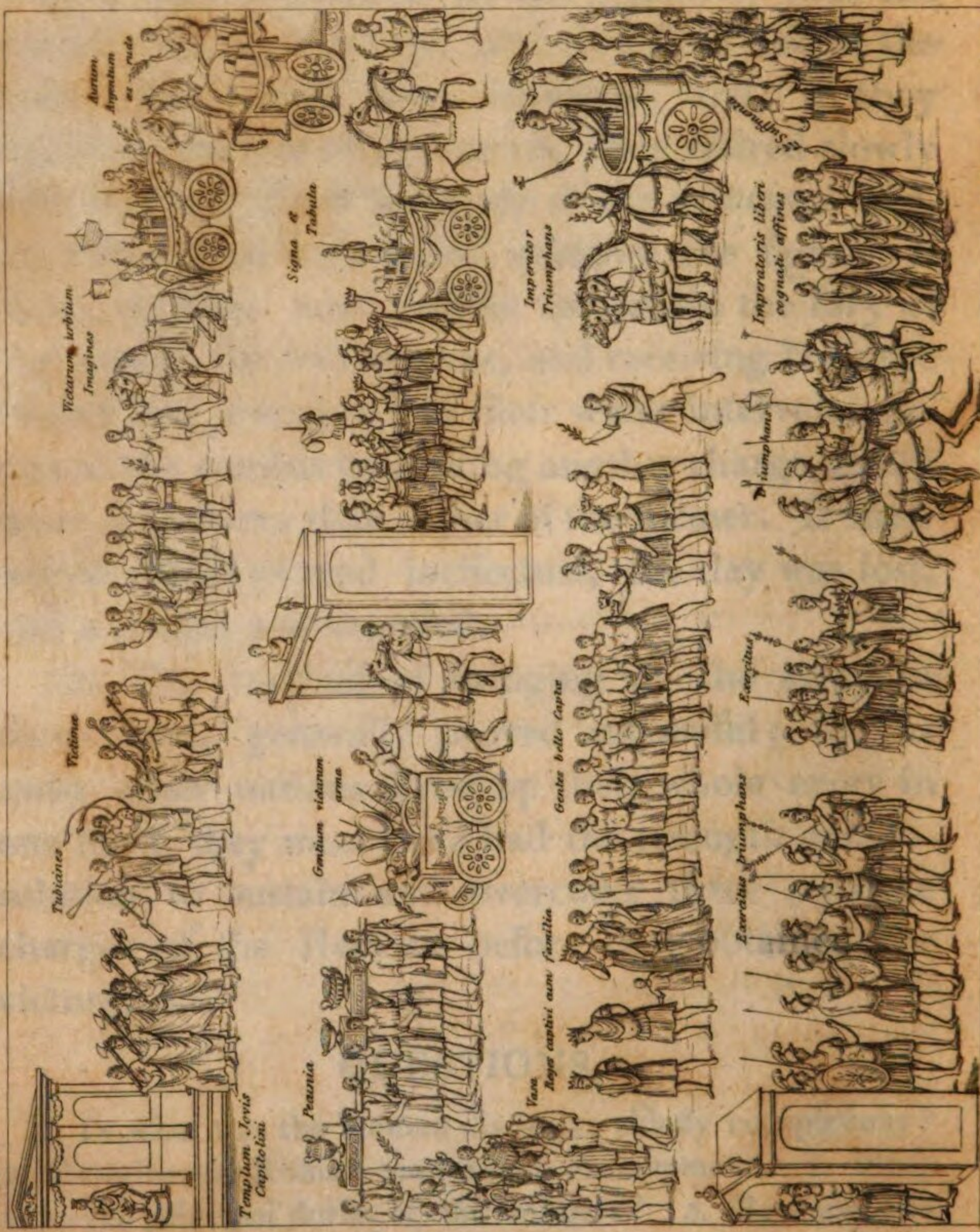
* But if the soldiers disapproved of the general's harangue, they expressed their disapprobation by silence.

10. The engagement usually began with the *velites*, who skirmished, in flying parties, with the enemy's advanced troops, and then fell back in the rear. The *hastati* next advanced, and, if they found themselves overpowered, they retired slowly into the intervals of the ranks of the *principes*, and, in conjunction with them, renewed the fight. If these together were unable to sustain the fury of the enemy, the *triarii* arose, and receiving both the *hastati* and *principes* into their wider intervals, renewed the combat by making another charge, much more impetuous than either of the former. If their united efforts proved ineffectual, the day was lost, and a retreat was sounded.

11. This method of bringing up the army in three lines, generally proved successful; for as most other nations drew up their whole army in one front, they must have had the strength and resolution to sustain and overcome three separate charges of the Romans before they obtained the victory.

QUESTIONS,

1. IN what was the Roman discipline chiefly conspicuous?
2. Describe the Roman method of encampment.
4. What were the principal duties of the soldiers?
5. How was the army marshalled for battle?
6. Where were the cavalry and *velites* placed?
7. What were the posts of the different officers?
8. What ceremonies were practised before an engagement?
9. How did the battle commence?
10. What was the Roman method of fighting?
11. Why was it generally successful?



CHAP. V.

A TRIUMPH.

1. THE Romans bestowed many honours and rewards on those soldiers who deserved well of their country. The greatest was that granted to a victorious commander, named *Triumphus*.

2. There were two kinds of triumphal processions; a lesser one, called *ovation*, and the other, triumph, by way of eminence.

3. The lesser triumph, or *ovation**, was decreed to the general who had gained a victory with little difficulty or bloodshed, or had averted a threatened war by negotiations. The general, with his retinue, entered the city on foot, or on horseback, advancing to the sound of flutes or pipes, and wearing a crown of myrtle, the emblem of peace.

4. The greater triumph, by far a more noble and splendid ceremony, was reserved for the dictator, consul, or prætor, who, in a just war with a foreign nation, had slain, in one battle, above 5000 enemies of the commonwealth, and, by his victory, had

* So called from *ovis*, a sheep, the sacrifice usually offered in this solemnity.

enlarged the limits of the empire, or had delivered the state from threatened danger.

5. The procession began from the Campus Martius, and, entering the city at the *Porta Triumphalis*, proceeded to the capitol. The streets and public places through which it passed were cleansed and strewed with flowers, and all their temples were adorned with garlands, and the altars smoked with incense.

6. First went musicians of various kinds, singing and playing triumphal songs; next followed the victims destined for the sacrifice, adorned with ribbons and garlands, and having their horns gilt; after these were brought the spoils taken from the enemy, armour, plate, pictures, statues, gold, silver, and brass, which were borne either in chariots or on the shoulders of young men; the spoils were succeeded by the golden crowns, and other gifts sent by the allied and tributary states, as a tribute of respect to the conqueror, and to adorn his triumph. In this part of the procession were displayed the titles of the vanquished nations, and the representations of the conquered cities. After a little interval, the captive chiefs followed in chains, attended by their children and retinue, and followed by a mimic, dressed like a female, whose business it was to insult them by his looks and gestures. Then came the lictors of the triumphant general, with their fasces wreathed with laurel; they were accompanied by musicians and dancers,

disguised as satyrs, and wearing crowns of gold; after these came a long train of persons bearing perfumes.

7. At length appeared the triumphant general, standing in a chariot magnificently adorned, and drawn by four white horses placed abreast.* He was clothed in a robe of purple interwoven with gold, with a crown of laurel upon his head, holding in his right hand a branch of laurel, and in his left a sceptre of ivory surmounted with an eagle.

8. His children usually rode with him, and that he might not be elated with so much honour, a slave was placed behind him, holding a crown of gold over his head, who, from time to time, whispered in his ear, "*Remember that thou art a man.*" He was surrounded by his relations, and a vast concourse of citizens dressed in white, while his *legati* and tribunes rode by his side.

9. The procession was continued by the consuls and senators, who followed on foot, and was closed by the victorious army, who, crowned with laurel, and marching in their proper order, displayed the rewards they had received for their valour. Some of them sang odes, according to the usual custom, mixed with raillery; others songs of triumph, and the praises of their general's deeds, in which the citizens, as they passed along, also joined.

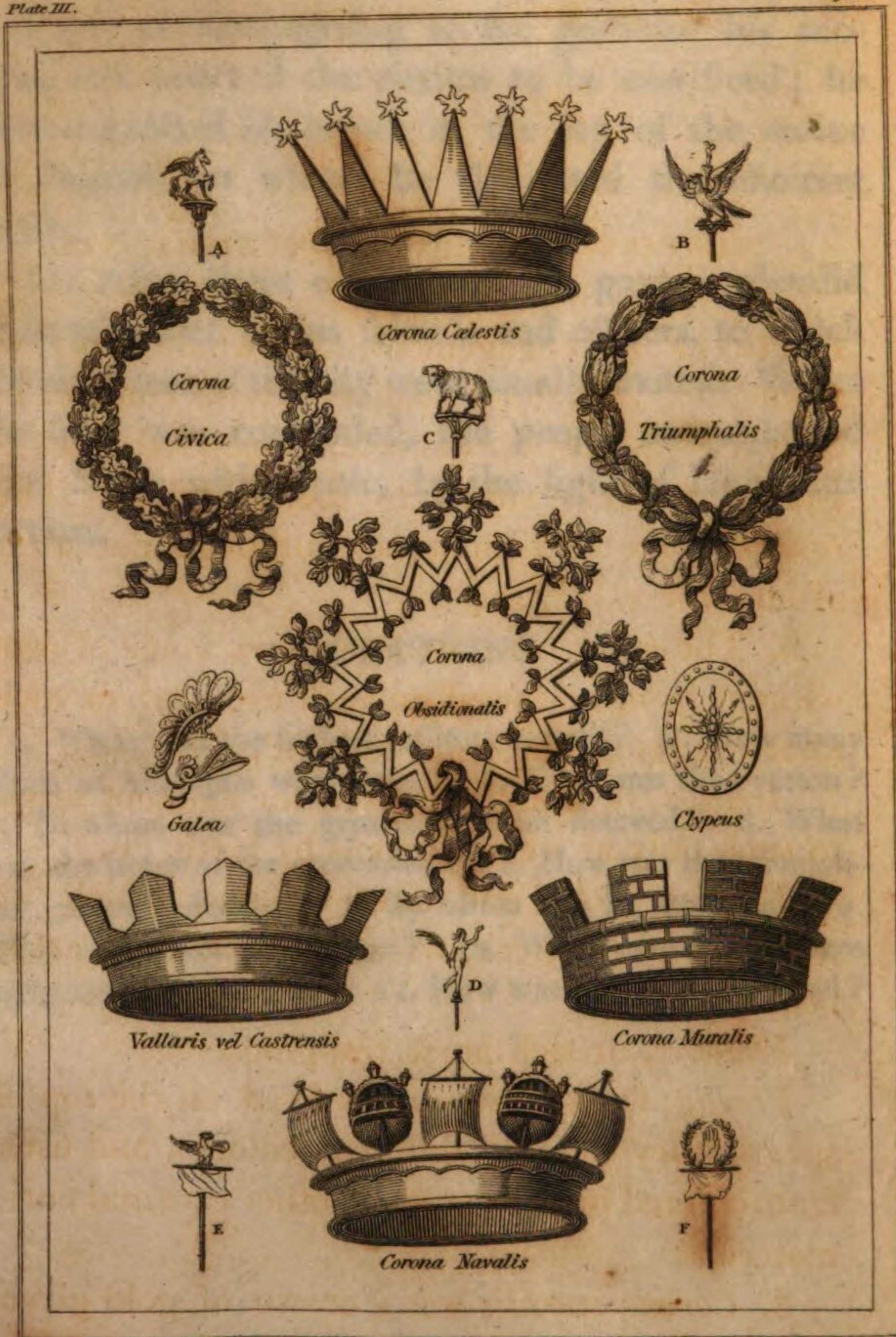
* Sometimes the triumphal car was drawn by elephants or tigers, and sometimes by stags.

10. Having arrived at the capitol, he offered up a prayer of thanksgiving to the gods for his success, and ordered the victims to be sacrificed; he then deposited his crown in the lap of the statue of Jupiter, to whom he dedicated the choicest spoils.

11. After these ceremonies, he gave a splendid entertainment to his friends and officers, to which the chief men of the city were usually invited. When the feast was concluded, the people accompanied him home with music, by the light of lamps and torches.

QUESTIONS.

1. WHAT was the highest military reward? 2. How many kinds of triumphs were there? 3. What was the ovation? 4. To whom was the greater triumph decreed? 5. What was the order of the procession? 6. How was the triumphant general adorned? 7. By whom was he attended? 8. Who closed the procession? 9. What ceremonies were performed in the capitol? 10. How was the day terminated?



CHAP. VI.

MILITARY REWARDS AND PUNISHMENTS.

1. AFTER an engagement, the whole army was assembled, and those soldiers whose conduct had been pre-eminently meritorious, received from the general rewards suited to their services. These rewards were very numerous, although not always of intrinsic value; as,

2. The *hasta pura*, or fine spear, made of wood without iron, bestowed on such as killed an enemy after engaging him hand to hand.

Armillæ, or bracelets, given for eminent services to such only as were Romans by birth.

Torques, gold and silver chains, which were worn round the neck, wreathed with great art and beauty.

Phaleræ, or rich horse trappings.

Vexilla, flags or streamers fixed on the top of a spear; they were of different colours, and usually embroidered in silk, or some other rare and curious materials.

3. *Corona muralis* was a crown of gold given to him who first scaled the walls of a city in an assault, and, therefore, it bore some resemblance to a wall.

4. *Corona castrensis*, or *vallaris*, a crown of gold, given to the soldier who first mounted the rampart, or entered the camp of the enemy.

5. *Corona obsidionalis*, a crown composed of the grass growing in a besieged place, and presented by the soldiers to the general who delivered them by raising the siege. This was esteemed one of the greatest military honours.

6. *Corona navalis*, or *rostrata*, was a crown of gold, adorned with figures resembling the beaks of ships; it was given to him who first boarded the ship of an enemy, or otherwise distinguished himself in a naval engagement.

7. *Corona triumphalis* was a crown of laurel, worn by those generals who had enjoyed the honour of a triumph. In after ages it was made of gold.

8. But the highest and most honourable reward was the *corona civica*, or civic crown, composed of oaken boughs, and given to him who had saved the life of a Roman citizen, whence it had the inscription *ob civem servatum*. It was presented by the person who had been saved to his deliverer, except in the time of the empire, when the emperors presented it themselves.

9. The possession of the civic crown was attended with particular honours. They had the privilege of wearing it at all the public spectacles, and whenever they entered, the whole assembly rose up as a mark of respect; they were permitted,

likewise, to take their place among the senators, however low their station in life might be.

10. These honours were conferred by the general in an assembly of the whole army; and those to whom they were awarded, after having been publicly praised, were placed next him. They ever afterwards kept them with the greatest care, and transmitted them to their children as their most valuable inheritances.

11. MILITARY PUNISHMENTS. — The military punishments in use with the Romans were, beating with rods, or bastinading with clubs. This latter was usually fatal, as the delinquent was obliged to run between the soldiers, drawn up in two ranks, who had liberty to dispatch him if they could.

12. This punishment was incurred for stealing any thing out of the camp, giving false evidence, abandoning their post in battle, losing their weapons, or by pretending falsely to have done some great exploit in hopes of a reward.

13. When a whole maniple, or legion, had been guilty of mutiny, desertion of their standards, or the like, every tenth man was chosen by lot, and put to death, without reprieve. In later ages, sometimes only the twentieth man, or the hundredth, was punished.

14. The inferior punishments were, degradation of rank, an allowance of barley instead of wheat, forfeiture of their spears or belts, public shame, by being made to stand before the *prætorium* in a loose jacket, and some others.

QUESTIONS.

1. WHAT took place after an engagement? 2. What were the inferior military rewards? 3. To whom was the *corona muralis* given? 4. What was the *corona castrensis*? 5. For what services was the *corona obsidionalis* decreed? 6. What was the *corona navalis*, and to whom was it given? 7. What was the *corona triumphalis*? 8. What was the most honourable reward? 9. What respect was paid to those who had gained it?

CHAP. VII.

MILITARY AFFAIRS CONTINUED.

1. DURING 347 years, the Roman soldiers served at their own expence, without receiving any pay from the public treasury, and when afterwards a certain pay was established, it continued during the whole of the republic to be no more than two oboli (or about $2\frac{1}{2}d.$ English) a-day, for a foot soldier, double for a centurion, and treble for an *eques*. But this was increased by Augustus to ten *asses*, or $7\frac{1}{2}d.$, and it was further augmented under the succeeding emperors, to the great detriment of military discipline.

2. Besides their pay, the soldiers received corn and clothes, for which, however, a part of their pay was deducted. The allowance of corn was usually four bushels a month for the soldiers, the centurions double, and the *equites* triple. The allies were clothed and paid by their respective states, but received the same quantity of corn as the Roman troops.

3. In the time of the strict discipline there were no cooks allowed in the Roman army, but every soldier dressed his own victuals, and, therefore, some

carried hand-mills, with their baggage, to grind it, others pounded it with stones; and this, hastily baked upon the embers, very frequently furnished them with a meal, which they took upon the ground, with no other drink than water mixed with vinegar.

4. The Romans were very averse to sieges, as consuming too much time, and, therefore, generally preferred the shorter but more hazardous method of taking towns by storm.

5. The Romans frequently carried very considerable places by a sudden and violent attack. Having surrounded the walls with their troops, they endeavoured by their missile weapons to drive off the enemy, and then, joining their shields over their heads, in the form of a *testudo*, or tortoise, to defend themselves from the darts of the enemy, they came up to the gates and tried to scale them, or, if that were ineffectual, they battered them down.

6. When this failed, or circumstances rendered it necessary to begin a regular siege, they first invited the tutelary divinities of the place to forsake it, and come over on their side, esteeming it a most heinous act of impiety to make war against the gods. Two lines of intrenchments were then thrown up around the place, called the lines of contravallation and circumvallation, the former to protect them from any sudden sallies of the besieged, and the latter to guard them against attacks from without. These lines consisted each of a rampart and ditch,

strengthened with other works, and flanked with towers, at proper distances.

7. The army of the besiegers was disposed between the lines in a convenient situation to communicate with the towers.

8. The inventions and machines which the Romans made use of in their sieges were very numerous; the chief of them are, the *agger*, the *turres mobiles*, the *testudines*, the *musculus*, the *vineæ*, the *plutei*, the *aries*, the *balista*, the *catapulta*, and the *scorpio*.

9. The *agger* was a mount which was raised so high, as to equal, if not exceed, the top of the besieged wall.* It was composed of earth, wood, and hurdles, and the top was protected by towers, from whence darts and stones were poured into the town.

10. The *turres mobiles*, or moveable towers, consisted of several stories, furnished with engines, ladders, casting bridges, &c. and moving on wheels, for the purpose of being brought near the walls.

11. The *testudo* was properly a figure into which the soldiers formed themselves, as a defence against the missile weapons of the enemy. The first rank stood upright, the next ranks stooped a little, and the others lower and lower, till the last rank kneeled, then, covering their heads with their shields, they

* In the siege of *Avaricum*, now Bourges, Cæsar raised a mount 330 feet broad, and 80 feet high.

formed a kind of sloping roof, resembling the shell of a tortoise, from whence its name.

12. But, besides this, the Romans gave the name of *testudines* to all their covered defensive engines; as the *musculus*, the *vinea*, and the *pluteus*. These were composed of wood or wicker-work, with a sloping roof, and covered with earth, or raw hides, that they might not easily be set on fire. They served to shelter the soldiers or workmen in their approach to the walls, and were either moved on wheels, or supported on poles, and carried by the soldiers in their hands.

13. The *aries*, or battering ram, was the most dreadful machine used by the ancients, and deserves a particular description. The ram used in the early ages of Roman warfare was rude and simple, being no more than a great beam, which the soldiers carried in their arms and thrust against the wall. This was afterwards improved, and was formed of a long beam, like the mast of a ship, having an iron head resembling that of a ram, whence it took its name. It was suspended by the middle with ropes or chains to a cross-beam, supported by strong posts; and being thus equally balanced, was violently thrust forward by a great number of men, who were frequently changed, till, by repeated strokes, the strongest wall or tower was thrown down.*

* In approaching to the wall, and in their operations to demolish it, the soldiers were protected by the *testudines*, &c.

14. The *balista* was an engine which discharged large stones with irresistible force. The *catapulta* was used in casting a larger sort of darts and spears, with astonishing velocity; while the *scorpio* discharged those of a smaller size.

15. Besides these machines the Romans made use of other means to overcome the resistance of the besieged. They intercepted the springs of water, or drove a mine under the wall into the very heart of the town. Sometimes they laid wooden platforms from their towers to the top of the ramparts, and thus fought, hand to hand, with the enemy.

16. In the mean time the besieged, on their part, were not idle. In order to frustrate the attempts of the besiegers, they frequently met their mines with counter-mines, and fought dreadful battles underground; they overturned their works by means of similar mines, or destroyed them with fire-balls. They put the most nauseous combustibles into barrels, and having set them on fire, rolled them among the enemy, so that the stench might oblige them to quit their stations; and behind the place where they conceived a breach would be made, they erected new walls, with a deep ditch before them.

QUESTIONS.

1. WHAT was the pay of the Roman soldiers?
2. What else did they receive?
3. How did they provide their meals?

4. What mode of warfare did the Romans prefer? 5. How did they take a place by assault? 6. Describe their manner of besieging a town? 9. What was the *agger*? 10. What were the *turres mobiles*? 11, 12. Describe the testudines. 13. Describe the battering-ram. 14. What other machines were employed in a siege? 15. What other means did the besiegers employ? 16. How did the besieged attempt to frustrate their attempts?

CHAP. VIII.

NAVAL AFFAIRS.

1. THE Romans paid no attention to maritime affairs for many ages after the building of the city, although they were very conveniently situated on the river Tiber, at only fifteen miles from the sea. It was not till the first Punic war that they possessed any considerable naval power.

2. They are said to have taken the model of their first ship of war from a Carthagenian vessel which happened to be driven on shore in a storm, and from that time they became as formidable by sea as they had previously been by land.

3. The ships of war were denominated from the number of rows or banks of oars which they contained. Those which had two banks were termed *biremes*; those with three, *triremes*; four, *quadriremes*; and those with five, *quinqueremes*; these were the usual rates, for there were scarcely any ships of more than five banks of oars.*

* The ships of war were also called *naves longæ*, long ships, to distinguish them from the *naves onerariæ*, ships of burden, which were more round and deep

4. The ships of war were for the most part impelled by oars, and those of burden by sails. The rowers were placed one above another, not in a perpendicular line, but obliquely; the oars of the lowest bank were shorter than the rest, which increased in length and proportion to their height above the water; and each oar was tied to a piece of wood by thongs or strings.

5. The Roman ships were guided by a rudder, and sometimes by two, one at each end, so that they might be rowed either way without turning. The ships of burden had only one mast in the centre, which was taken down when they approached the land. The anchors with which they were moored were at first of stone, sometimes of wood filled with lead, but afterwards of iron.

6. Some of the ships of war were entirely covered with a deck; others only at the prow and stern, where those who fought stood. Their prows were armed with a sharp beak, which had three teeth, for the purpose of sinking the ships of their adversaries. When ships were about to engage, they had turrets or towers built on their decks, from whence the enemy was annoyed with stones and missile weapons.

7. The order in which the Romans arranged their ships for battle, was usually in the form of a semicircle or half moon, with some in the rear for a reserve. Before the engagement commenced, sacrifices and prayers were offered to invoke the

assistance of the gods, and the admiral sailed from ship to ship exhorting the men. A red flag was then hoisted from his galley as a signal for battle; the trumpets were sounded from every ship, and a shout of impatience was raised by all the crews.

8. The ships began the engagement by endeavouring to disable or sink those of their adversaries with their beaks, or to sweep off their oars. They grappled each other with iron hooks, and the combatants fought as on land; while others poured pots full of coals and sulphur, or threw firebrands into the enemy's ship.

9. The ships of the victorious fleet sailed triumphantly home with their prows decked with laurel, and dragging after them the captive vessels; while the air was filled with acclamations and triumphant music.

QUESTIONS.

1. WHEN did the Romans begin to get powerful by sea?
2. From whence did they take the model of their first ship?
3. What names were given to the different kinds of ships?
4. How were ships of war moved?
5. What else is remarkable of their ships?
6. With what weapons were the ships of war armed?
7. Describe the order of battle.
8. In what manner did they engage?
9. What followed the action?

BOOK IV.

CUSTOMS AND PRIVATE LIFE OF THE ROMANS.

CHAP. I.

THE ROMAN DRESS.

1. THE most remarkable part of the Roman dress was the *toga*, or gown. None but Roman citizens were allowed to wear it, and it appears to have been their distinguishing characteristic, as they were particularly careful in foreign countries always to appear dressed in the *toga*.

2. The *toga* was a flowing woollen robe, without sleeves, and open in front as far as the waist. The Romans took great pains to adjust it; and when it was disposed in graceful folds, it gave the wearer a majestic appearance. Its colour was the natural whiteness of the wool*, except that for mourning, which was of a black or dark colour.

* To distinguish it from the *toga candida* worn by the candidates for office, which was whitened by artificial means.

3. There were several sorts of *toga*; that called *prætecta*, bordered with purple, was worn by magistrates, also bestowed for some eminent service; the *toga picta*, worn by triumphant generals; the consular *trabea*, the *paludamentum*, and the *chlamys*, were robes of state, and differed very little except in their ornaments. The *toga sordida* was a gown become dirty, and of a dark colour, by long use, worn by prisoners at their trial.

4. The *toga virilis*, or manly gown, was assumed by young men at the age of seventeen; till that time they wore a gown bordered with purple, and the ceremony of changing the *toga* was performed with great solemnity in the capitol, or before the images of the *lares*, or household gods, to whom the *bullæ** was consecrated. Then the youth, accompanied by his friends, was conducted to the *forum*, where he was nominally put under the protection of some eminent orator, whom he was recommended to imitate. After this ceremony, the young man might serve in the army, he was freed from the restraint of masters, and was allowed greater liberty; before this, he was considered as part of the family, but afterwards of the state.

* The *bullæ aurea* was a hollow golden boss, with the figure of a heart engraven on it, worn by boys till they were seventeen years old. It hung on their breasts, that as often as they looked at it, they might be incited to courage and emulation. The sons of the lower classes wore only a leathern boss.

5. The *toga* was at first the only clothing of the Romans*; but they afterwards wore below the *toga* a white woollen close coat, called *tunica*, which descended a little below the knees in front, and to the middle of the legs behind, and was fastened about the waist by a girdle or belt, to keep it tight. It was at first without sleeves, but by degrees it had sleeves to the wrists, and under the emperors fringes were used at the hands.

6. The tunic was worn by itself within doors, and abroad, under the *toga*. But the lower orders of people, who could not afford to purchase a *toga*, appeared in public with a tunic only, as did also freedmen and foreigners, who were not permitted to wear the *toga*. The tunic was ungirt at home or in private, but it was esteemed highly indecorous and effeminate to appear abroad with it slackly or carelessly girded.

7. The Romans wore neither stockings nor breeches, but sometimes wrapped pieces of cloth about their legs, in a spiral manner.

8. The dress of the females, in the ancient times of the commonwealth, consisted simply of the *toga*; but afterwards matrons wore a different robe called *stola*, which reached down to the ancles, and was adorned with a broad border or fringe. Over this, when they went abroad, they threw a loose outer mantle or cloak, called *palla*, which entirely

* Even in later ages, when other garments were in use, the candidates for office wore no other garment.

covered them. The tunic, or under garment, was worn by women as well as men; but the tunic of the females always had sleeves, and came down to the feet. Sometimes, by way of ornament, they made use of what was called *perisceles*, a kind of ornamental garter, round the ankle.

9. The usual coverings for the feet were *calceus*, a shoe of leather covering the whole foot, and sometimes part of the ankle, tied like ours with a latchet or lace; *solea*, a kind of sandal without any upper leather, which was fastened with straps and buckles.

10. The common people wore a sort of boots called *perones*, rudely formed of raw hides, and reaching to the middle of the leg; but they sometimes wore wooden shoes. The shoes of patrician senators were termed *calcei lunati*, from their having an ivory crescent, or half moon, on the top of the foot.

11. The colour of men's shoes was generally black, and they were sometimes turned up a little at the point. Under the emperors, however, many wore them of scarlet or red, and adorned with gold, silver, and precious stones. Women's shoes were usually white.

12. The ancient Romans wore no covering on their heads, except at sacred rites or festivals, on a journey, and in war. Occasionally, also, in the city, they threw over them the lappet of their gown, as a screen from the rain or cold.

13. The *pileus* was the cap usually worn at public sacrifices and shows; it was made of wool, and was also worn by the old and sickly, and by slaves who had been made free. On a journey, the Romans wore a broad-brimmed hat, called *petasus*, or a round cap similar to a helmet, which was termed *galerus*.

14. The females dressed their heads with ribbons and fillets, and enclosed their hair behind in an embroidered net. But this simple head-dress was laid aside when riches and luxury began to prevail; they then anointed their hair with the richest perfumes, and were at the greatest pains to get it properly curled, adorning it with gold, pearls, and precious stones; they wore three or four ear-rings of pearls to each ear, while necklaces of gold, and set with gems, hung from their necks.

15. Rings were very commonly used in Rome, both by men and women. The senators and equites wore gold ear-rings; but those of the plebeians were of iron, unless when they obtained one of gold as a reward for their bravery in battle.

16. It is clearly ascertained, that the ancient Romans used gloves, either with separate fingers like ours, or without them, having only a place for the thumb.

QUESTIONS.

1. WHAT was the *toga*? 4. Describe the ceremony of assuming the *toga virilis*? 5. What garment was worn under the *toga*? 6. By whom was the tunic worn in public? 7. What covering did they wear on their leg? 8. What dress was worn by the females? 9, 10. What were the different kinds of shoes? 12, 13. What coverings were used for the head? 14. What was the head-dress of the females? 15, 16. Did not the Romans also wear rings and gloves?

CHAP. II.

ROMAN ENTERTAINMENTS.

1. THE Romans had but one stated meal, called *cœna*, which was generally taken about three o'clock in the afternoon in summer, and about four in winter. But it was usual to take in the morning a *jentaculum*, or breakfast, consisting of a few raisins or nuts, or a little honey; some also took a little light food between the breakfast and supper, without any formality, persons either sitting or standing, alone or in company.

2. The Romans originally sat at their meals, as we do at present, making use of a long table; but they afterwards adopted the custom of lying on couches, placed round square or circular tables. Three usually reclined on one couch. They lay with the upper part of their body resting upon their left arm, while their back was supported by pillows. The legs of the first were behind the back of the second, whose head was opposite the breast of the first, and the same with the third.

3. It was usual to bathe before supper; and after that to put on the *synthesis*, a robe peculiar to entertainments, and their slippers; these last were

taken off when they reclined on the couch. The entertainment commenced with prayers and libations to the gods, and the table was consecrated by setting on it the images of the household gods and the saltcellars.

4. The tables of the Romans were not covered with cloths, but were wiped with a sponge, or with a coarse cloth. Every guest brought with him from home a table-napkin, which he used, while eating, to wipe his hands and mouth.

5. The *cæna* of the Romans was composed of two courses; the first consisted of different kind of meat, the second of fruits and sweatmeats; and these courses were generally brought in arranged on tables, and not by single dishes. The entertainment began with eggs, and ended with fruits; and during the time of its continuance the guests were diverted with music and dancing.

6. The food of the ancient Romans was very simple, consisting chiefly of bread, vegetables, and fruits; but when, by the extension of conquest, luxury was introduced, every thing was ransacked to gratify the appetite.

7. Their drink was wine, mixed with water; and in after ages with aromatics and spices. Their cups were sometimes crowned with flowers. They had the custom of drinking to each other's health in these words: *Bene tibi, bene vobis.*

8. The repast terminated in the same manner in which it was begun, by libations and prayers. The

guests then drank the health of their host, who, on their departure, gave them certain presents, called *apophoreta*.

QUESTIONS.

1. How many meals did the Romans take? 2. In what posture did they lie while eating? 3. What forms were observed before the entertainment? 5. How was the entertainment conducted? 6. What was the usual food of the Romans? 7. What was their drink? 8. How did the repast terminate?

CHAP. III.

MARRIAGES.

1. No Roman citizen could be legally married to any other than a citizen's daughter; nor was their union permitted without the consent of their parents or guardians.

2. When a matrimonial union was determined upon, a contract or engagement, called *sponsalia*, was drawn up and signed by the parties; after which the man presented his intended bride with a ring, which was generally made of iron without any ornament, and fixed the day for the marriage.

3. The Romans were very superstitious with regard to the particular time of marriage. The kalends, nones, and ides of every month, and the whole of May, were reckoned very unfortunate; the most propitious time was the middle of the month of June. No marriage was celebrated without first taking the omens.

4. There were three different methods of legal marriage among the Romans; the first was by *usus*, or prescription, when a woman lived with her intended husband during a whole year without being absent three nights; the second was by *con-*

farreatio, when a man and woman were united by the *pontifex maximus*, or *flamen dialis*, before ten witnesses. This was the most solemn form of marriage, and was performed by the priests, repeating a set form of words, accompanied with solemn sacrifices, and offerings of burnt cakes, made of salt-water and flour, which had been before tasted by the parties. The third kind of marriage was *coemptio*, a kind of mutual purchase, when the parties were married by giving each other a small piece of money, and repeating a set form of words.

5. In dressing the bride for the nuptials, they never omitted to divide the hair with the head of a spear; then crowning her with a chaplet of flowers, they covered her face with a flame-coloured veil peculiar to the occasion. Instead of her usual clothes, she wore the *tunica recta*, or common tunic, bound with a girdle, which the bridegroom was to unloose.

6. In this attire, she was conducted in the evening to the bridegroom's house, supported on each side by a boy, whose parents were living, while a third went before.* The way was illumined by fire torches, carried before her; and maid-servants followed her, bearing a distaff, a spindle, and wool, as emblems of domestic industry. A boy, named

* She was taken, as it were, by force, from the arms of her mother, or some near relation, to commemorate the violence used towards the Sabine women in the time of Romulus.

Camillus, followed next, carrying, in a covered vase, the bride's utensils and play-things for children, &c. The procession was closed by a great number of relations and friends.

7. On her arrival at the bridegroom's house, she bound woollen fillets round the door-posts, (which were adorned with leaves and flowers for the occasion), and anointed them with the fat of swine or wolves, to keep out infection and enchantments. This being done, she was lifted over the threshold, and upon her entrance the keys of the house were delivered to her, and a sheep's skin was spread beneath her feet, while the bridegroom presented her with two vessels containing fire and water, which they both touched, as an emblem of the duties of a marriage life.

8. The ceremony was concluded by a feast given by the bridegroom, suitably to his rank. During this entertainment musicians attended and sang the epithalamium, or marriage song; at the same time the bridegroom scattered nuts about the room for the boys to scramble, intimating, by this means, that he now relinquished all childish diversions. The guests were then dismissed with small presents.

9. The next day another entertainment was given by the new married man, to his former companions and acquaintances, when presents were sent to the bride by her friends and relations.

QUESTIONS.

1. WHAT restrictions were there on the marriage of citizens?
2. What took place preparatory to the union?
4. What were the different methods of legal marriage?
5. What forms were observed in the attire of the bride?
6. Describe the procession.
7. What ceremonies took place at the bridegroom's house?
8. How was the ceremony concluded?

CHAP. IV.

FUNERALS.

1. THE duties belonging to the dead were considered by the Romans of the greatest importance; nor is this extraordinary, since they believed that the souls of the unburied wandered a hundred years on the borders of the river Styx, before they were admitted into the infernal regions.

2. The most ancient and usual ways of disposing of their dead were by interring and burning, but the latter was by far the most prevailing custom.

3. When all hopes of life were given over, the friends, and nearest relations, present, kissed and embraced the sick person, endeavouring to catch his last breath with their mouth, as though they expected that his spirit would, by this means, be transfused into their bodies.

4. As soon as he had expired, they pulled off his rings, and closed his eyes. They then began a *conclamatio*, or mournful calling upon the deceased, which was repeated at intervals, during seven days. Afterwards, having placed the corpse upon the ground, they washed it with warm water, anointed it with perfumes, and wrapped it in the most valuable garment of the deceased; and, if he had, by

his bravery, obtained any honourable crowns, they were now placed on his head.

5. The body was then laid on a couch, or bier, near the entrance of the house; a small coin was put in his mouth to pay Charon, the ferryman of hell, for his passage across the Styx, ; and branches of cypress were placed at the door, to denote that the house was in mourning.

6. On the day of the funeral, after the people had been assembled by a herald, the body was carried out on the shoulders of the nearest relations of the deceased, and the procession was led by musicians, playing on trumpets, horns, and flutes. Next came the mourning women, hired for the occasion, singing a funeral song in praise of the deceased, and repeating passages from the most celebrated poets. The freed men of the deceased followed, wearing a cap on their head, as a badge of their liberty, and to them succeeded the players and buffoons, who danced and sung after the manner of the satyrs.

7. In this part of the procession were borne the images of the ancestors of the deceased, the rewards he had received for his valour, and the spoils and standards he had taken from the enemy. At the funerals of celebrated generals were carried representations of the countries which they had subdued, and the cities which they had taken, together with the crowns sent to them by the tributaries and allies, on account of their victories. Sometimes the funeral procession was attended by their officers and troops, with their arms inverted.

8. Behind the corpse walked a long train of mourners, consisting of the near relations and friends of the deceased, who rent their garments, beat their breasts, tore their hair, covered their head with dust, and showed every appearance of extravagant grief.

9. At the funeral of a respectable citizen, the procession moved to the forum, where a funeral oration was pronounced in praise of the deceased; from thence it proceeded to the place of burning or burial, which was ordained by the laws to be without the city.

10. Many Roman families had private burial places, which were usually in fields or gardens, near the high-ways, that those who passed might be reminded of their mortality. The public burial place for great men was the *Campus Martius*, and there were several others adjoining the city appropriated to the other classes of inhabitants.

11. The Romans buried their dead, as is now the custom, in a coffin, which was laid in the tomb on its back; and after it was deposited in the tomb, or grave, the relations, and other persons present, were sprinkled, by a priest, three times with pure water, from a branch of olive or laurel. After being thus purified, they took a solemn farewell of the deceased, calling out, as they retired, *Vale, vale, vale; nos te ordine quo natura permiserit cuncti sequamur.* Adieu, adieu, adieu; we shall all follow thee in the order which nature hath decreed.

12. The funeral pile, called *rogus*, was constructed of wood, in the form of an altar, on the top of which the body was placed in its couch, its eyes having been previously opened, and its rings again put on its fingers. Round the pile were placed a number of cypress trees, to prevent the noisome smell of the corpse.

13. The nearest relations then kissed the body, and, turning away their face, set fire to the pile with a torch.

14. Beasts were then slaughtered, and cast on the pile, as were likewise clothes, ornaments, and perfumes; or, if the deceased had been a soldier, they burnt his arms and spoils. As soon as the pile had taken fire, they offered up prayers for a wind to assist the flames, and hasten the consuming of the body, which was considered as a very fortunate occurrence.

15. When the whole pile was burnt, the embers were extinguished by sprinkling them with wine, and the remaining bones carefully gathered by the nearest relations; these, after being sprinkled with the richest perfumes, were put into an urn, which was solemnly deposited in the sepulchre, with the same ceremonies as at a burial.

16. After the burial, the tomb was occasionally visited by the relations, who made oblations or sacrifices to appease the ghost of the deceased. These oblations consisted of water, wine, milk, and the blood of victims. The sepulchre was then decorated with flowers, and anointed with balsam.

QUESTIONS.

1. WHY did the Romans consider as sacred the duties belonging to the dead? 2. What were the usual ways of disposing of their dead? 3. How did they behave towards a dying person? 4. What took place after he had expired? 5. Where did they lay the body? 6. Describe the funeral procession. 7. What else was borne in the procession? 8. How did the friends and relations conduct themselves? 9. Where was the funeral oration pronounced? 10. What do you remark of their burial places? 11. What ceremonies were observed at a burial? 12. How was the corpse placed on the pile? 13. By whom was it set on fire? 14. What else was laid on the pile? 15. What was done with the bones and ashes?

CHAP. V.

BATHS, PRIVATE GAMES, AND EXERCISES.

1. BATHING seems to have been frequently practised among the Romans, in consequence of the great exercise they took, and of their ignorance of the use of linen beneath their woollen clothes.

2. The ancient Romans had no other bath than the Tiber, which they made at once subservient to cleanliness, health, and vigour. But when the city was amply supplied with water by numerous aqueducts, regular baths, both public and private, became very common; and, under the emperors, they were erected with such grandeur, that they are usually designated as the greatest proofs of the magnificence and luxury of the Romans.

3. They used both warm and cold baths; and they usually began bathing with the former, and ended with the latter. The bath-keeper had slaves under him, who wiped and anointed those who bathed, or took care of their clothes. Sometimes literary men used to compose and dictate, while they were rubbed and wiped.

4. The usual time for bathing, was two o'clock in summer, and three in the winter; the price was

a small coin, called *quadrans*; but young persons under age were admitted gratis.

5. Under the emperors, places for exercise, called *gymnasia*, were attached to the public baths; in these they exercised their bodies by various games before they bathed.

6. Their exercises were the ball, throwing the javelin, and the quoit, running, leaping, riding, &c.

7. The Romans had four kinds of balls, which they used in as many separate amusements. *Follis*, inflated with wind, like our foot-ball, which they struck about with their arm, or, if it were small, they used only their fists, armed with a kind of gauntlet. The *pila trigonalis*, was so called, because those who played at it were placed in a triangle, and struck it one to the other; he who first let it touch the ground was the loser. The *pila paganica*, or village ball, was stuffed with feathers. The *harpastum*, which was smaller than the rest. This ball being put down in the middle between two goals, two lads contended who should drive it through that opposite to him.

8. The Roman youth also amused themselves in whirling a hoop of iron or brass, as ours do the wooden one. They also spun tops, and contrived numerous amusements with nuts.

9. They who did not choose to engage in these diversions, took exercise on horseback or on foot; others took the air in a carriage, or in a litter. There were numerous ambulatories, both public

and private, either in the open air, or under cover. The public were called porticoes, and served both for pedestrians and vehicles. Literary men, for the sake of exercise, used to read aloud.

10. The Romans played at a game called *latrunculi*, which seems to have been similar to the modern chess. The men were made of wax or glass, and their common name was *calculi*.

11. At their entertainments they often played at dice, during the intervals of drinking. There were two kinds of dice, the *tesseræ* and the *tali*; the former with six sides, and marked exactly the same as ours; the latter, of an oblong shape, and marked only on four sides, the two ends not being regarded. In playing, they were put into a long circular box, and being shaken, were thrown out upon the table, while the person expressed his wishes, or invoked some intimate friend.

12. They also played at a game of chance, which is still common in Italy among the lower orders, and called *morra*. It is played between two persons, by suddenly raising or closing the fingers, while the one guesses at the number which the other holds up.

QUESTIONS.

1. WHY was bathing much used by the Romans? 2. What were their baths? 3. What was their manner of bathing? 6. What exercises did they use before bathing? 7. What kind of balls did they use in their amusements? 8. What were the other games of the Roman youth? 11. How did the Romans amuse themselves during their entertainments?

CHAP. VI.

NAMES OF THE ROMANS, AND THEIR MANNER OF WRITING.

1. THE primitive Romans seem to have had but one name, as Romulus, Remus; or two, as Numa Pompilius, Tullus Hostilius, &c. But afterwards, when they were divided into clans or families, it became requisite to mark these different *gentes* and *familiae*, as well as to distinguish the individuals of the same family. To effect this specification, the Romans generally used three names, the *prænomen*, the *nomen*, and the *cognomen*.

2. The *prænomen* was put first, and marked the individual, like our Christian name. This term was given upon the assumption of the *toga virilis*, or manly gown. The usual manner of writing it, was by an initial, thus C. Caius; L. Lucius; M. Marcus; P. Publius; and sometimes with two, as Ap. Appius; Cn. Cneus; Ti. Tiberius.

3. The *nomen* followed the *prænomen*, and served to distinguish the *gens*, or clan: as Cornelius, Tullius, Julius, &c., which denoted that the person belonged to the *gens Cornelia*, *Tullia*, &c. The *cognomen* was last, and marked the family, as Cicero, Cæsar, &c.

4. Thus in Marcus Tullius Cicero, Marcus is the *prænomen*; Tullius, the *nomen*; and Cicero, the *cognomen*. To these was sometimes added a fourth name, from some illustrious action, as Publius Cornelius Scipio, was surnamed *Africanus*, from his conquest of Carthage and Africa.

5. It is certain, that for a long time, the use of any kind of paper was unknown to the Romans; their only means of preserving their public acts was by engraving them on stones and bricks. The materials first used in common writing were the inner bark of trees, called *liber*, and wooden tables covered with wax, on which they wrote with an iron pencil, called *stylus*, sharpened at the one end for writing, and broad and smooth at the other, for the purpose of making corrections.

6. Besides those articles, they afterwards used *papyrus*, a kind of paper, made of an Egyptian reed of that name; and vellum or parchment; on these they wrote with a reed, named *calamus*, split in the point, and dipped in ink in the same manner as a quill.

7. They wrote only on one side of the paper, and when they had finished a sheet, they glued another to its end, till their subject was completed, and then rolled the whole on a cylinder, or staff. As an ornament, or for security, a boss, or button, of wood or bone, was affixed to the outside of the scroll, and when it was sent any where, it was tied with thread, and wax was put upon the knot, and sealed.

8. The Romans used small tablets, which they always carried about with them to mark down any thing that occurred. These tablets were of an oblong shape, and made of wood or ivory, covered with wax, surrounded with a small raised margin.

9. In writing letters to those who were absent, the Romans had a singular custom of putting their own name first, and then that of the person whom they addressed, adding the letter *S* for *salus*, health. They did not subscribe their names, as is now the custom, but concluded with *vale*, adieu, or some similar expression; sometimes they subjoined a short prayer, invoking blessings on the person to whom they wrote.

10. The letters were sent by messengers who were usually slaves; for there was no established post, that being a comparatively modern invention.

QUESTIONS.

1. How many names had the Romans? 2. What was the *prænomen*? 3. What did the *nomen* and *cognomen* express. 4. Exemplify these distinctions. 5. On what did the Romans at first write? 6. What did they afterwards use? 7. In what manner did they roll their manuscripts? 9. What was remarkable of their mode of writing letters? 10. How were they conveyed?

CHAP. VII.

THE HOUSES, VILLAS, AGRICULTURE, AND CARRIAGES
OF THE ROMANS.

1. THE origin of Rome was very humble, both as to its extent and the meanness of its buildings. The boundaries marked out by Romulus were not a mile in circumference, and the houses were nothing else but cottages thatched with straw.

2. Even after the burning of the city by the Gauls, although it was rebuilt with brick, and covered with shingles or thin boards, yet every one erected his dwelling where he pleased; which rendered the streets narrow and irregular, and in some places dangerous, from the height and proximity of the houses. It was not till the reign of Augustus that the city began to be adorned with magnificent edifices.

3. In the time of Nero there was a dreadful conflagration, said to have been caused by the emperor himself, which destroyed more than two-thirds of the city. It then rose from its ashes with regularity and splendour, as luxury and a taste for the fine arts had for a considerable period prevailed. The streets were made broad and straight, and a regular space was allotted for each house, which was to be, of a

certain height, and partly built of stone. The houses did not communicate by a common wall, but were divided by small intervals, and the front of each was adorned with a portico.

4. Among the principal ornaments of the house was the gate, made of cedar, cypress, oak, or other wood. It had pillars on each side, and was usually entered by several steps. The leaves folded inwards, and it was esteemed a great honour when, by a special law, leave was granted to open the door outwards. Knockers and bells were fixed on the outside, as among us. It was secured by padlocks, bolts, iron bars, and chains; and was guarded by a porter, who remained within, and asked such as knocked at the gate who they were.

5. The gate conducted to the *atrium*, or hall, an oblong court, surrounded with arched porticoes. Here were kept the archives and statutes of the family, and here the mistress of the family and her maid-servants employed themselves in spinning and weaving. As it was in the hall that the family took their *cæna*, or principal meal, it was adorned with pictures, books, plate, &c.

6. The Romans had no chimnies to convey away the smoke *, but there was a hearth near the gate

* They were, in consequence, very much infested with the smoke; hence the month of December was called *fumosus*, or smoky, from the use of fires at that season. During almost all the rest of the year, fire could be dispensed with, owing to the warmth of the climate.

in which a fire was always kept burning. They used for fuel wood carefully dried, and steeped in the lees of oil, to prevent smoke.

7. The sleeping-rooms of the house were called *cubicula*; in some of these, also, they reposed during the day. There were recesses in the walls for containing books, &c. and adjoining was usually the antichamber.

8. Besides these apartments, there were others corresponding to our parlours and sitting-rooms; also some called *solaria*, used in the decline of the Roman virtue, for basking in the sun.

9. For many centuries the Romans had no windows, but only openings for the admission of light. These were made in different parts of the walls, and sometimes covered with a net, or shaded with a curtain, over which were closed two folding leaves. They afterwards used oiled paper, horn, and linen cloth; but it was not before the time of the emperors that windows were fabricated of the *lapis specularis*. This was a transparent stone, imported from Spain, Sicily, Africa, and other places, which might be slit into thin leaves, about five inches in length. Although they afterwards became acquainted with the use of glass for mirrors, and other purposes, yet they never used it for windows, probably on account of its attraction of heat.

10. VILLAS. — By *villa* was originally meant a farm-house, with the appendages necessary for the convenience of the cultivator and his family; for

the ancient Romans were extremely fond of agriculture and a country life. But afterwards, when luxury had been introduced by their extensive conquests, the name of *villa* implied a number of buildings reared for the accommodation of a Roman citizen in the country; and in nothing was the magnificence of that people more conspicuous than in their villas.

11. A villa of this latter description was divided into three parts; *urbana*, *rustica*, and *frumentaria*. The *villa urbana* contained dining and sitting rooms, bed-chambers, baths, terraces, tennis-courts, and places adapted to various exercises at different times of the year. The second was appropriated to the residence of the numerous workmen and slaves; it also contained the stables, and places for keeping geese, fowls, ducks, hares, rabbits, &c. The *villa frumentaria* contained the storehouses, granaries, barns, wine and oil cellars, and repositories for preserving fruits. Attached to each villa was an extensive park containing fish-ponds, and well stocked with deer and wild beasts.

12. AGRICULTURE. — The Romans, as is observed above, were extremely fond of agriculture; so much so, that in the early periods of the commonwealth, the senators lived in the country, and cultivated the land with their own hands, and their most illustrious commanders were not unfrequently called from the plough.

13. At first, no citizen was allowed more ground than he could cultivate himself with a spade; but after the increase of territory by conquest, the opulent proprietors employed others to take care of their land for them, or let it to other citizens.

14. In ancient times, the gardens of the Romans were chiefly stored with fruit-trees and pot-herbs; while their fields supplied them with vines, corn, and pulse. To be a good husbandman was one of the highest qualities; and whoever cultivated his ground negligently, was subject to the animadversion of the censors.

15. The Roman instruments of agriculture were chiefly these:

The *aratrum*, or plough, the form of which is still undetermined; there appears, however, to have been various kinds, some with wheels, mould-boards, and coulter, others without them. The plough was drawn by oxen, who were yoked by the neck, or by the horns, and driven by the same person who guided the plough.

The spade used chiefly in cultivating gardens and vineyards, but formerly in corn-fields, the harrow, the hoe, the rake, the *bidens*, an instrument with two teeth, which served for breaking clods, and drawing up the earth round plants; the *securis*, or axe, used in pruning vines, and in cutting up roots of trees.

16. The grain which the Romans chiefly cultivated was wheat, of which there were several sorts,

all of them different from that which is grown in England. Barley was used chiefly as food for horses; sometimes, also, bread was made of it, and and given to soldiers by way of punishment. Oats were cultivated for cattle, and but seldom made into bread.

17. The Romans paid particular attention to the cultivation of vines, which were planted in rows, in exact order, and at different distances from each other, according to the nature of the soil. They were reared by fastening them to certain trees, as the poplar, the olive, or elm; or by supporting them with reeds, poles, &c.

18. They made their wine in much the same manner as is now practised in the southern countries of the Continent. The grapes were gathered into baskets, and the juice pressed out by a proper machine. The juice was then filtered through a strainer into a tub or vat, in which it remained till the fermentation was over. It was then refined by mixing it with the yolks of pigeons' eggs, and poured into smaller earthen vessels, in which it was stopped up with pitch or chalk. Sometimes it was put in leathern bags. The Romans were not acquainted with the use of the spigot, but poured out the wine by inclining the cask on one side.

19. CARRIAGES.—The carriages of the ancients were of various kinds.

The *sella* was a chair in which persons were carried sitting. It was borne on the shoulders of

two slaves, supported by long poles. The *sella curulis* has already been described.*

The *lectica*, or litter, on which persons were borne extended at full length, was used both in the city and on a journey. It was either open or covered, and was carried on the shoulders of four slaves; when set down, it was supported by four feet.

20. The *currus*, or chariots, were remarkable for their velocity, having only two wheels, and being drawn by two, three, four, and even six horses, which were always placed abreast.

21. There were four-wheeled carriages, drawn by four horses, and splendidly ornamented, called *thensa*, which were used in bearing the images of the gods in solemn processions.

The other carriages were chiefly for travelling and rural work. They had carriages both with two and with four wheels, which travelled very expeditiously, the body being of basket-work, and drawn by three mules. In agricultural work, they frequently used a *tratra*, or sledge, without wheels, and drawn by oxen or asses; also, a *plaustrum*, or waggon, generally with only two wheels, but sometimes with four, and calculated to carry heavy burdens; it was, therefore, frequently drawn by mules.

22. The Romans did not join animals to a carriage in the manner that is now practised; but

* Book I. chap. iv.

yoked them to it by a piece of wood of a crooked form, which was placed upon the neck, and tied to it by leathern thongs; from thence it was fixed to the carriage with larger thongs of the same materials.

23. They managed and guided their horses by the bit or bridle, and the reins. The instruments which they used to drive or excite them were, the whip, made of twisted cords tied to a stick, at the end of which were sometimes fastened small pieces of iron or lead; the goad, which was a long stick pointed at the end; and the spur, used only by those who rode on horseback.

QUESTIONS.

1. WHAT was the appearance of the city at its foundation?
3. When was the city rebuilt with regularity and splendour?
4. What is remarkable of the gates of their houses?
5. What was the *atrium*?
6. Had their houses any chimnies?
- 7, 8. What other apartments were there in the house?
9. How did they supply the want of glass windows?
10. What was a villa?
11. Describe the different parts of a villa.
12. Did the Romans addict themselves much to agriculture?
15. What were their principal agricultural instruments?
16. What grain did they chiefly cultivate?
18. How did they make their wine?
19. Describe the litter.
20. What do you remark of their chariots?
21. How did they join their horses to their carriages?
22. What did they use in driving their horses?

CHAP. VIII.

ROMAN WEIGHTS, COINS, AND MEASURES.

1. THE principal weight used by the Romans was the *libra*, or pound, which was divided into twelve parts, called *unciæ*, or ounces.* The *uncia* was also subdivided into *semuncia*, half an ounce, *sicilius*, one fourth, *drachma*, one eighth, &c.

2. The Romans, like other barbarous nations, had at first no coined money, but either bartered their commodities, or gave a certain weight of uncoined metal.

3. The first coin which they had was of copper, and was stamped by Servius Tullius. It had on it the image of *pecus*, or small cattle, from whence it derived the name of *pecunia*. Afterwards it had on one side the beak of a ship, and on the other the figure of Janus.

4. Silver was not coined in Rome till 484 years after the building of the city, and gold sixty-two years later. But foreign coins of these metals seem to have been in use before that time.

* These twelve ounces were equal to 10 oz. 18 dwts. 15 grs. English Troy weight ; or nearly 12 oz. Avoirdupois.

5. The first brass coin was called *as*, and originally weighed a pound; but it was reduced by degrees to half an ounce, and thus continued. Its value was about three farthings of our money. The *semissis* was half an *as*, the *triens* one-third, and the *quadrans*, or *teruncius*, one-fourth.

6. The silver coins were *denarius*, *quinarius*, *sestertius*, and *centussis*. The *denarius* was of the value of ten *asses* or $7\frac{3}{4}d.$, and was marked X.; the *quinarius* was worth five *asses*, and was marked V.; the *sestertius*, worth two *asses* and a half, was marked H. S.; and a *centussis* was of the value of ten *denarii*.

7. The first gold coin that was struck in Rome was called *aureus*, and was equal in value to twenty-five *denarii*, or one hundred *sestertii*. At first it was made of pure gold, and was worth 16s. $1\frac{3}{4}d.$, but it was afterwards debased, and the *aureus* struck under the latter emperors was only worth 15s.

8. The sums chiefly mentioned by Roman authors are *sestertium*, *libra*, and *talentum*; the *sestertium* was equivalent to a thousand *sestertii*, or about 8l. 1s. $5\frac{1}{2}d.$; the *libra*, which contained twelve ounces of silver, was worth 3l.; and the talent about 193l.

9. The Roman measures of length or distance were feet, cubits, paces, *stadia*, and miles. The foot was divided into twelve inches, or sixteen digits; the cubit was equal to one foot and a half; and the *passus*, to five feet: 125 paces, or 625 feet made a

stadium, or furlong, and eight *stadia*, or 1000 paces, or 5000 feet, made one mile.

10. The measures of capacity principally in use among the Romans, were the *amphora*, the *congius*, and the *sextarius*. The *amphora* was nearly equal to nine gallons of our measure; the *congius* was one-eighth of the *amphora*; and the *sextarius* one sixth of the *congius*, or about a pint and a half English measure.

11. The usual measure for dry goods was the *modius*, containing somewhat more than a peck of our measure.

QUESTIONS.

1. WHAT were the weights used by the Romans? 2. How did the Romans transact their commerce before the introduction of coined money? 3. By whom was money first coined? 5. What were the different brass coins? 6. What were the silver coins? 7. What was the name and value of the gold coin? 8. What were the sums by which they computed their money? 9. What were their measures of length? 10. What were their measures of capacity? 11. What was the measure for dry goods?

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